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The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles, Olympia, Oregon and Sacramento, and the missionary districts of Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippines, Spokane, San Joaquin and Utah.

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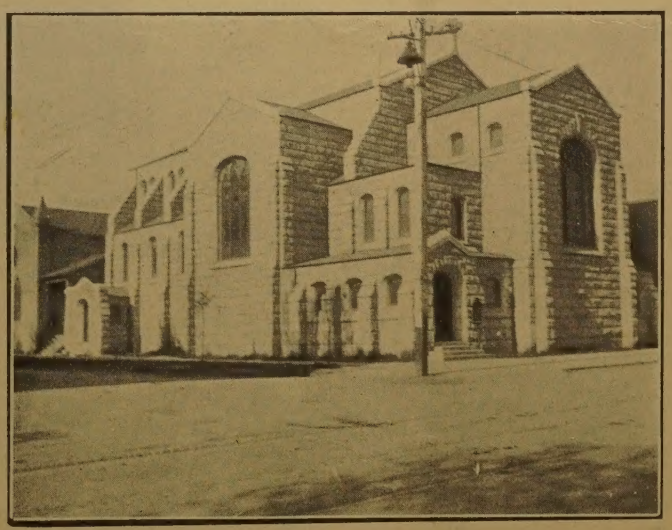
The Triennial Council Meeting of the Eighth Missionary Department

The Council of the Eighth Missionary Department of the Church which will be held at Sacramento October 25th-29th will be especially significant by reason of several important matters that are to come up for decision and because of the interesting program that has been prepared and the speakers that have been selected to make addresses. It is expected that eleven of the fifteen bishops of the department will be in attendance and all of them have been bespoken for at least one sermon or talk during the conference. Mr. John W. Wood of New York and Mr. W. R. Stirling of Chicago are to be present and are on the program to speak at the men's dinner to be held at the Hotel Sacramento on the opening day. Other laymen who will give addresses at that time are Mr. A. Dupont Parker of Denver and Mr. R. M. J. Armstrong of San Francisco.

The principal services are to be held in St. Paul's Church and the luncheons will be served in St. Paul's Parish House. Most of the Council sessions will, however, take place in the Cathedral House.

The Limelight Illustrated Lecture with which the Council program will be informally opened on the evening of October 25th will be held at Theatre Diepenbrock at 7:45 p. m. The lecturer will be the Rt. Rev. Charles Scadding, D. D., Bishop of Oregon, and his subject is "The Church in America." The formal opening of the Council will be marked by a celebration of the Holy Communion in St. Paul's Church, Bishop William Hall Moreland of Sacramento being the celebrant. Bishop Moreland will also deliver an address of welcome, after which Bishop William Ford Nichols, President of the Council, will preach the sermon, his subject being "The Department Vision for the Coming Year." Following this service the Council will immediately organize.

On the morning of Friday, October 27th, the Sunday School Convention will convene in Trinity Pro-Cathedral, and in the afternoon there will be a joint session of the Convention and the Council at which a number of addresses on Sunday Schools and Christian Education will be heard. The election of a president and a new secretary to take the place of Bishop Sanford will occur during the Council.



ST. PAUL'S CHURCH, SACRAMENTO.

The committee of hospitality has been working hard to complete arrangements for the Council, and to see that the delegates are looked after and made comfortable during their stay. The members of the committee are: Rev. Chas. E. Farrar, 1618 O Street, Sacramento; Very Rev. J. R. Atwill, 2630 M Street, Sacramento; H. Thorp, Hotel Sacramento, Sacramento; Egbert A. Brown, California National Bank, Sacramento; S. Glen Andrus, Chamber of Commerce, Sacramento; Rev. J. T. Shurtleff, Eureka; Rev. W. A. Cash, Auburn; Rev. T. P. Boyd, Sonoma; W. B. Lardner, Esq., Auburn; A. Baring-Gould, Placerville; Wm. Carson, Eureka; C. Q. Nelson, Woodland; Josiah Bell, Eureka; George Weniger, Vallejo.

The official program of the Council follows, and it is pointed out that many of the meetings and sessions are open to all Church people and are not restricted to delegates alone.

The Council Program

Wednesday, October 25th, 7:45 p. m.

At Theatre Diepenbrock.

Limelight Illustrated Lecture, by Rt. Rev. Charles Scadding, D. D., Bishop of Oregon. Subject, "The Church in America; her early establishment in Virginia; her missionary work from Jamestown to the Pacific Ocean."

This lecture is illustrated by photographs and slides of great beauty and interest, representing the variety of life and scenery in the Pacific Coast dioceses. By courtesy of Mr. M. H. Diepenbrock it will be held in the Diepenbrock Theatre, 12th and J Streets, and is free to all.

Thursday, October 26th.

9:30 a. m.—Opening Service in St. Paul's Church. Celebrant, Rt. Rev. Wm. Hall Moreland, D. D., Bishop of Sacramento. Address of Welcome by Bishop Moreland. Sermon by the President of the Council, Rt. Rev. Wm. Ford Nichols, D. D., Bishop of California, on "The Department Vision for the Coming Year."

11:00 a. m.—Organization. Report of Department Secretary.

12:25 p. m.—Intercessions for the Growth of the Missionary Spirit within the Department.

12:30 p. m.—Recess. Luncheon in St. Paul's Parish House.

2:30 p. m.—Business Session in the Cathedral House.

(a) Election of Department Officers.

(b) Missionary conference. Ten minute reports from all the fields represented will be made by the Bishop or Archdeacon.

(c) Intercessions for work within the Department.

The Men's Dinner.

7:30 p. m., at Hotel Sacramento.

1. Address by A. Dupont Parker, of Denver. Subject, "The American Christian—his duty and his opportunity.

2. Address by W. R. Stirling, of Chicago. Subject, "Business Methods Applied to a Man's Task."

3. Address by John W. Wood, of New York. Subject, "The Blessings to a Parish of a Liberal Missionary Policy."

4. Address by R. M. J. Armstrong, of San Francisco. Subject, "What Are the Men of the Pacific Coast Going to Do About It?"

Local Committee on Men's Dinner: Harry Thorp, Egbert A. Brown, S. Glen Andrus, G. F. Shelby.

Friday, October 27th.

7:30 a. m.—Holy Communion in both churches.

9:00 a. m.—Sunday School Convention in Trinity Pro-Cathedral. Organization, and election of representatives of the Eighth Department on the General Board of Religious Education.

10:00 a. m.—Council Session. Subject, "Christ's Will for the Men of Every Parish—ye are witnesses—go make disciples."

1. "Beginning at Jerusalem"; How to win the unchurched men of the community;—(a) by men's clubs, social gatherings, etc.; (b) by Brotherhood Chapters, Men's Bible classes, etc.

2. "And unto the uttermost parts of the earth": Winning of the world to Christ—(a) through gifts of money and men; (b) through intercessory prayer.

Appointed Speakers: A. C. Newill, of Portland, Oregon; R. H. Countryman, of San Francisco; G. F. Shelby, of Denver.

Question Box, handled by G. Frank Shelby, Western Secretary Brotherhood of St. Andrew.

12:25 p. m.—Intercessions.

12:30 p. m.—Recess. Luncheon in St. Paul's Parish House.

2:30 p. m.—Combined Sessions of the Council and Sunday School Convention. Subject, "Agencies of Christian Education." Addresses (limited to fifteen minutes), followed by discussion:

(a) "The Home"; led by Rev. E. L. Howe, rector Church of the Epiphany, Los Angeles.

(b) "The Sunday School"; led by Rev. Percival S. Smithe, Sunday School Organizer of the Missionary District of Nevada.

(c) "The Day School, public and private"; led by Edwin J. Berringer, instructor in History, Sacramento High School.

Evening Joint Session.

8:00 p. m.—Public Meeting in the Cathedral House. Subject, "Phases of Christian Education." Speakers: Very Rev. S. R. Colladay, Dean St. Mark's Cathedral, Salt Lake City; Rt. Rev. Henry D. Robinson, D. D., Missionary Bishop of Nevada. Volunteers will be allowed the floor at the discretion of the Chairman.

Saturday, October 28th.

Festival of Saints Simon and Jude.

7:30 a. m.—Holy Communion in all churches.

9:30 a. m.—Business Session.

10:00 a. m.—Council Session. Subject, "How to Organize a Parish for Effective Missionary Support." Addresses limited to ten minutes, followed by discussion.

1. The Missionary Committee; led by Frank Spittle, Esq., Astoria, Oregon.

2. The Every-Member Canvass; led by Very Rev. Everett P. Smith, Dean St. Michael's Cathedral, Boise, Idaho.

3. The Weekly Offering; led by Rev. Horace Dibblee, Fowler (San Joaquin), Cal.

12:25 p. m.—Intercessions.

12:30 p. m.—Recess. Luncheon in St. Paul's Parish House.

2:30 p. m.—Council Session in St. Paul's Church. Subject, "Special Department Problems."

1. The Unshepherded of the City; Rev. E. V. Shayler, Rector St. Mark's Church, Seattle.

2. The Unshepherded of the Country; Rev. T. C. Marshall, Los Angeles.

3. Missions Among Seamen; Rev. Edgar Ealand, Chaplain Seamen's Institute, San Francisco.

4. Missions to the Indians; Rev. M. J. Hersey, Leland, Utah; Rev. S. W. Creasy, Ross Fork, Idaho.

5. Missions to the Negroes; Rev. E. F. Gee, Rector St. John's Church, Oakland.

6. Missions to Orientals; Rev. P. K. Kajitsuka, Sacramento.

4:30 p. m.—Final Business Session.

Saturday Evening—Social Reception, Cathedral House, 8 to 10:30. The bishops, clergy, visitors, Church-people and citizens are invited to meet our guests at an informal reception. Committee of Arrangements: Mrs. Wm. Hall Moreland, Mrs. N. P. Chipman, Mrs. R. T. McKisick, Mrs. H. Thorp, Mrs. S. F. McAnear, Mrs. E. A. Brown, Mrs. E. C. Hemmings Mrs. C. B. Bills, Mrs. W. L. Witherbee, Mrs. H. O. Williams, Mrs. F. H. Pierce, Mrs. Jas. Roosevelt Lathrop.

Sunday, October 29th.

Twentieth Sunday After Trinity.

8:00 a. m.—Holy Communion in all churches.

11:00 a. m.—Morning Service in all churches. Woman's Auxiliary Service at St. Paul's Church. Special sermon by Rt. Rev. Peter T. Rowe, D. D., Missionary Bishop of Alaska. Service for Men at Trinity Pro-Cathedral. Special sermon by Rt. Rev. F. S. Spalding, D. D., Missionary Bishop of Utah. Service at Christ Church, Cypress and Sacramento Avenues. Sermon by Rt. Rev. F. W. Keator, D. D., Bishop of Olympia.

3:00 p. m.—Sunday School Mass Meeting in St. Paul's Church. Speakers: Rt. Rev. L. H. Wells, D. D., Bishop of Spokane; Rt. Rev. R. L. Paddock, D. D., Bishop of Eastern Oregon; Rt. Rev. L. C. Sanford, Bishop of San Joaquin; Rt. Rev. H. D. Robinson, D. D., Bishop of Nevada; Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska.

8:00 p. m.—Grand Closing Public Meeting in Diepenbrock Theatre. (The place will be changed to St. Paul's Church should the theatre be permanently occupied.) Subject, "The Church's Message to the World."

1. "Social Conditions at Home," by the Rt. Rev. F. S. Spalding, D. D., Bishop of Utah.

2. "The Call of the Great City," by Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles.

3. "The Empire of the West," by Rt. Rev. F. W. Keator, D. D., Bishop of Olympia.

4. "The Challenge of the World's Need," by Rt. Rev. Wm. F. Nichols, D. D., Bishop of California.

From the New York Telegram we reprint the following bit of good advice suggesting that it may prove a tonic to many:

"The real secret of happiness in life is to sow the seeds of cheerfulness early, so that the harvest, when gathered, may bring serene happiness in old age. Get busy and keep busy is a splendid starting point on the road to cheerfulness. Go to bed thanking the Almighty for the blessings the day has brought and smile as memory reviews some kind act done during the day to lighten another's burden. Perhaps the smile will rest there to greet a new blessing ushered in with the advent of another day. Throw a smile and a cheery word to your doctor, dentist, minister and tradespeople. They appreciate it immensely; they have to bear the woes of humanity on all sides, and they love and serve you better for the cheer you sow as you go. If one stops to think what a really monotonous life professional people lead, hearing all the woes of selfish humanity, who think of them only when they are in trouble and want to be coddled, it must be a treat for them to meet a really cheerful soul who gives them an unconscious uplift. Cheer up! Cheer others up! Get the habit firmly fixed upon you and watch the result. Grow old gracefully, gently and cheerfully, and you won't know that you are doing it, nor will anyone else."

Organist and Choirmaster with many years' experience in the ordering of Cathedral and Parochial Services, desires engagement. Highest credentials as to efficiency and moral character. Address, R. Rudland Bodé, P. O. Box 1361, Victoria, B. C.

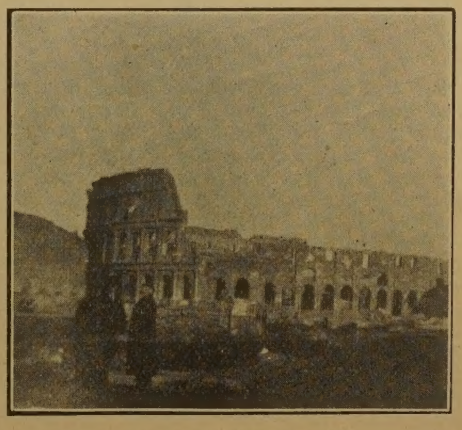
Some World Circuit Saunterings

Rome.

In the development of modern special itineraries some day, probably, it will be made easy and guideful for those who enjoy sauntering over sacred pathways to exactly follow the land course St. Paul took to Rome on his first recorded journey there. There could be the "Puteoli Inn" where the tourist could tarry seven days if he wished, as St. Paul with the brethren he found there after his sea experiences. With his modern "hurry fever," however, the aforesaid tourist would probably only tarry long enough to catch the next conveyance. Then he might be sent on his way covering the same ground as that St. Paul must have covered—we heard of one gentleman who had secured a competent guide to visit all the points in Asia Minor mentioned in connection with St. Paul's missionary journeys there. There would be the "Apii Forum" and "The Three Taverns" en route. And so the approach to Rome would have in itself a Scriptural association. As it is, the railroad from Naples carries one past many places of ecclesiastical note, such as Acquino, the birthplace of Thomas Acquinas and Cassasa, with its historical Benedictine Monastery. And the many old castles and strongholds on hills go back to a time when impregnable positions and thick walls and good ranges of outlook were the illustration of conditions under which "The strong man armed keepeth his palace." But Rome itself is the goal and the fastest express is not any too fast for the eager passenger who is to have his first experience of the Eternal City. When it comes to justifying the name of "City of the Seven Hills," however, the approach to it does not altogether accredit the hill features, as one who in the classical course of his boyhood days from laboring over their names has imagined them against the sky-line. When a San Franciscan, moreover, speaks of a city of hills, he means *hills*—hills you know for hills when you climb them, hills that no filling in between has dwindled into mere city undulations. This, however, is only a reflection, not a criticism, because Rome is so old that no one could complain justly if her hills have been worn off some by the attrition of time. Our comfortable hotel, the "Quirinal," was so called after the old hill of that name, on which it stood, but where the "Quirinal" hill left off and its neighbors of the seven began you would have to dig some to find out.

To write anything about Rome itself there must be a progressive process of elimination to begin with. Unless you are to become an oldest inhabitant you must eliminate many points of interest you cannot possibly have time to see. Of those you do see you must eliminate many that you cannot possibly take in intelligently, of those you do take a good look at you must eliminate many you cannot remember, and of those you remember you must cut out many—some because guide books are cheap and full and known by heart almost, and some because space and patience have their limits. The hope must be to "pick and choose" and one recalls how much has been done for us in Bishop Kip's charming "Christmas Holidays in Rome" among many books.

Everyone does not have the advantage of finding old friends in residence at Rome like our Professor Fairclough with Mrs. Fairclough and their daughter of Stanford University and our model Warden of All Saints' Church, Palo Alto, and of feeling the pride in his having been called to spend a Sabbatical Year of furlough in a position of oversight at the American School of Archaeology. Our delightful social visits at their home and through them the attendance at a Washington's Birthday reception given by the Rev. and Mrs. de Noncrede with its opportunity to see other friends, old and new, I need not dwell. It was all that touch of "California and the flag" in a foreign land which goes to the heart of the wanderer. But to have Dr. Fairclough, with his rare classical attainments and antiquarian authority as a guide around the Forum and the Palatine Hill, experting some of the most recent finds, and making the Caesars live and move in them again before us was a kind of sight-seeing that cannot be Baedekerized. It is only to be hoped that on his return he may be persuaded to afford wider audiences of our church people and citizens like enjoyment in the stereopticon lectures which he has made so full of interest in other fields.



THE COLOSSEUM.

The mere mention of a few places of many will quicken the zest to know more than any guide or book tells, and whet the desire to hear of them from his own lips: the prehistoric memorial of Romulus still lower than the excavated level of the Forum, the House of Vestal Virgins, Altar where Julius Caesar's body was cremated, old church near Palatine Hill, School of Pages on Palatine Hill where the celebrated Graffito—or rude caricature—of the Crucifixion was found traced on the wall, House of the Father of Tiberius, to say nothing of the outlining of the great Palaces of the Caesars. Then what an interest centers about that Church of St. Gregory, not far off, from which St. Augustine, the missionary, with his monks started at the behest of Gregory for that journey, which may be said to have found for its goal, little St. Martin's at Canterbury, which is so well known to American as well as English pilgrims. Some day let us hope that memorable journey will be discovered to be not a "family-jar" matter but a pride of blood-relationship between the catholic-minded of both Roman and Anglican antecedents, as it really is.

Of all the ecclesiastical and historical objects of interest associated with St. Peter's—and no one needs to be told how encyclopaedic they are—we went the usual absorbing round, wishing, as usual, to stop over some of them hours rather than by the cadence measure of the tourist trot. An answer once given to the question, "How far can one see with the naked eye at the ocean?" was "A good ways if you include the Sun and Moon and Stars!" So it might be said you can see a good deal, if you call it seeing to "do" notable churches, galleries, museums, or even cemeteries, at the rattling pace that an accommodating guide can take you, if he is by your enforced itinerary instructed to get you through so much in such a time. It is not the guide's fault. It is nothing short of a real accomplishment on his part which ought to evoke admiration. We read a good deal first and last as what tourists think of their guides. It would be entertaining if some day a guide were raised up to write a book on what guides think of their "Comet"—and a punster might so far forget himself as to add "Go it"—tourists. There was, however, one thing that above all others we set out to see, and one thing which is certainly excelled by nothing thereabouts in vital interest, and that was the famous "Vatican Manuscript" of the New Testament, written in the "Uncial," or large Capital, Greek, and one of the very oldest authorities for our Bible in the New Testament. Most carefully preserved in the Pope's great Vatican library which gives it its name, to look upon its page in the large handsomely bound volume is a privilege which a Bible student would not willingly forego, and yet in most cases I presume it loses its great perspective in "Seeing Rome" and it is advisable to prompt any guide with the especial direction to put one in the way of seeing it. There was a time when it was not shown and even the distinguished New Testament critic, Tischendorff, who was instrumental in bringing to light another great early manuscript of the New Testament, known as the "Sinaitic," because found at an old monastery on Mount Sinai, when it was practically consigned to a waste paper basket, and now preserved in St. Petersburg—even Tischendorff was only allowed access to this Vatican Manuscript under most rigid limitations. Since his time, however, there is not only the opening it to public inspection, but it has had photographic reproduction page by page. It is an interesting fact that each of the great Catholic branches of Christendom have in their possession at least one of the five early Uncial Manuscripts of the New Testament. There is one in the British Museum known as the "Alexandrian" for the English Church, besides the Vatican of Rome and the Sinaitic of the Russian Church mentioned above. And here it may not be amiss to mention for the benefit of any who may wish to know in detail about these and other copies of their Bible, a book which is not so technical as to be of interest chiefly to critics, but which in its clearness and fullness and approval of scholars is a valuable recently-edited hand-book for any Bible student: *Our Bible and the Ancient Manuscripts*, by Kenyon.

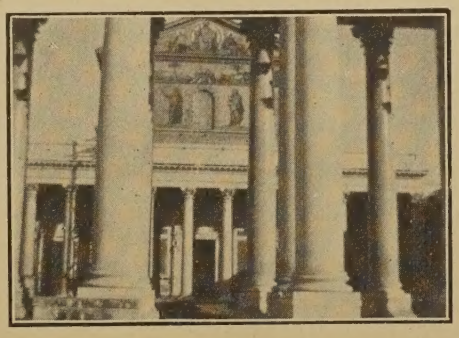
We drove out the "Appian Way" associated with the footsteps of St. Paul, past the *Domine quo vadis* Church associated with St. Peter as is the Church of St. Peter-in-chains elsewhere which we visited to see the original of Michael Angelo's Moses. Whatever may be the disposition of the modern mind towards the question of omitting Hebrew from the prescribed course for Holy Orders, every time one looks at the "horns" in the copies of that well-known statue of Moses, he is reminded that they have a bearing

upon the knowledge of Hebrew. Moses, a Hebrew of the Hebrews, is held up to the modern generations of library and drawing room and museums and church habitues, as having horns on his forehead because the great artist, Michel Angelo, had no accurate training in the language Moses had on his tongue. If he had he would not have translated *karnayim*, "horned" instead of "shining" or "dazzling," as we are told he was when he came down veiled from the mountain of fire. We visited the house St. Paul is said to have occupied and were assured that some good authorities believe it is so in answer to that query which is so impressible in close identifications, Would St. Paul recognize it any more readily than Moses would "the horns?"

The Appian Way leads out to the Catacombs of St. Callixtus and it is significant of the world-wide concourse of visitors there that the parties for threading the magic-like passages are grouped by their speech, guides of many tongues being needed to conduct them. The monks from a neighboring Trappist Monastery well meet this need. Not the least of new experiences in visiting old points of Church note is the personal opportunity to meet some of the monks. It may be that it further confirms the good brothers of the Trappist Order in the singular merit of the silence which they so rigidly impose upon their day's routine to be exposed to the tongue-thrumming of the ordinary sight-seer. But a most kindly brother, "Brother Henry," took us about and with a gentle manner and such reverent tone, especially when he had occasion to speak of "Our Blessed Lord," that it all harmonized with the sacred avenues of death and suggestions of "the noble army of martyrs," and you felt you were with a man of God as a true monastery product. And no habitual duty with the more or less matter-of-fact groups he constantly takes on the customary round—which, by the way, only covers a small part of all the tombs—and no breeding of familiarity with the Catacombs, which he could probably thread without the tapers, had indurated into professionalism, his real sentiment for the place. There is a striking subject for some painter to convey to those who cannot see the Catacombs for themselves the picture of a holy man with the taper in the gloom and *memento mori* of it all, seeming to idealize his face with something of the very *nobilis*—which we translate "noble," but which conveys in the original of the Te Deum the sense of "Shining army of martyrs"—as he leads you through their cavernous resting-places. It at any rate seems far more to edification than some of the artistically arranged skeletons of monks you sometimes find shown abroad propped up in full habit in chambers of the dead.

Two of the hills that have survived as hills, and no mistake, answer the excellent purpose of coigns of vantage for the outlook of the city, the Janiculan and the Pincian, and from them the map is spread before the eyes of the comparatively small area that scaled by its importance in shaping human affairs is measured by eras rather than by acres. *Roma* written in reverse in *Amor* and it defies imagination to conjecture what all Roman history would have been if its chapters had shown the full working of that principle which Bishop Westcott said had never had wide experiment in the affairs of State, the principle of *love* to fellowman. Certainly it would have been a great reversal. And so Colosseum and Pantheon and Arches of Triumph and Warrior-statues and Capitoline Hill and all the other marks and monuments of the polemic past which the itinerary takes in, recall one from Utopia to the carriage for the "next thing."

Americans are apt to have their attention called to decorations in the great Church of St. Maria Maggiore made of some of the first gold brought from our newly discovered country and presented to the Pope by Ferdinand and Isabella. This is, of course, "comparatively modern" and even Twentieth Century Rome has an interest which must not be overlooked in the most assiduous rummaging around in the past. Side by side with Hadrian's Castle of St. Angelo were some modern structures of staff for the approaching celebration of the Jubilee of the Constitution of Modern Italy, and but a short drive from the landmarks of Cicero and Justinian is the great new Building of the Law Courts. In the city preserving with proud custodianship what the sculptors and builders of Augustan ages have left, the most conspicuous and extensive memorial of all is the one just dedicated



ST. PAUL'S OVER-REPUTED BURIAL PLACE.

to the memory of Victor Emmanuel. And along the streets where Roman chariots used to rumble were posted flaming notices of a coming "Aviation Meet," which might have taken for its motto that of a college class of lang syne from Horace—"nec tenui penna, "Not on feeble wing."

The spell of the "Eternal City" is still there for the sojourner, and even for the "Guest that tarreith but a day." It is an experience of a lifetime. It is hard to get away from it. It is indeed hard to analyze it. But the sauntering there must have its limit if we are to push ahead around this "terrestrial ball," and our next story carries us to Assisi, the home of our San Francisco's Patron Saint.

WILLIAM F. NICHOLS.

THE GYPSY SMITH MISSION.

For twenty-five days beginning December 30th Gypsy Smith, the celebrated evangelist, is to hold a mission in San Francisco, and the project has already attracted wide attention. All of the so-called evangelical churches are co-operating in this stupendous effort for the conversion of souls and the uplift of the community, and our Church is represented by Dean Gresham of the Pro-Cathedral and Mr. James S. Wallace of Christ Church, Alameda, who are heading important committees of preparation and laboring for its success.

The exact place for holding the mission has not yet been determined but the Pavilion, corner of Sutter and Steiner Streets; the Coliseum, corner of Oak and Baker Streets, and the Auditorium, at the corner of Page and Fillmore Streets, are being considered with the sentiment strongly in favor of the first named. Mr. Smith began his work on this coast on September 30th, and when he comes to San Francisco will have conducted missions at Spokane, Seattle, Tacoma and Portland. He is giving the Pacific Coast metropolis a week longer than any other American city.

In urging co-operation on the part of all Church people, the general committee presents the following:

"In this connection there are certain outstanding, compelling facts worthy of thoughtful, prayerful consideration. One is that of Opportunity. How great it is! In view of the character and international reputation of Mr. Smith as an evangelist, in view of our local conditions, in view of the great 'Men and Religion Movement" sweeping over the Continent—in which during next February and March, as a city and community, we are so signally to share—and in view of the needful spiritual preparation in order best to utilize and to conserve the religious activities and results of the Panama-Pacific Exposition, how stupendous is the religious opportunity of this mission at this time!

Fact two—is the humiliating thought that not since the sane, city-stirring, soul-helpful evangelistic work of Mr. Dwight L. Moody here a quarter of a century ago, has this strategic city enjoyed a sane, wholesome, efficient evangelistic effort adequate enough to compel the daily press to keep it consecutively before the community for a period of fifteen to twenty days. In fact, as a city we have become so occupied with material and commercial concerns as far too much to have overlooked spiritual things! Without blaming anybody, without occupying precious time in effort to discover why this all is, let us as men of faith in God, face the Opportunity and, in the power of the Holy Spirit, grip it for Jesus Christ and His kingdom!"

About six hundred Japanese live in the City of Hankow, China. The only Christian work among them is that carried on by our own Church. Five were recently confirmed by Bishop Roots. At the confirmation service an offering of $17 was made toward the fund for the endowment of the Japanese Episcopate.

The Church of the Holy Spirit, Lake Forest, Ill., had last year an apportionment of $750 for diocesan missions and an equal amount for general missions. This year the parish was asked to give $900 for each purpose. The rector called the congregation together and explained the purposes and needs of the missionary boards. The result was subscriptions for $2,400, three men giving $500 each.

An example of what may be done by an earnest layman is seen in the following case: A captain in the U. S. Army, stationed at Fort Flagler, in the State of Washington, being an earnest Churchman and lay reader, has transformed an old barrack building into an attractive chapel where services of the Church are regularly held. Much of the actual labor has been done by the soldiers themselves.

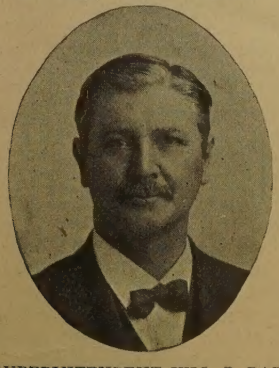
On June 16th occurred the graduation of the first class from the college department of St. Paul's, Tokyo. There were thirteen men in the class; nine from the commercial course, four from the arts course. Addresses were made by the Rev. Dr. Motoda, headmaster, Professor Suto and Mr. Okubu, the head of the commercial Bureau of the Department of Commerce and Labor. The latter spoke forcibly upon Japan's need for commercial integrity. All four of the graduates in arts will enter the divinity school in September.

A Bright Side to a Dark Picture

By William I. Day, Superintendent of the California Prison Commission.

The California Prison Commission, of which the writer feels it a great honor to be the superintendent, is composed of many well known men and women of this State. These big-hearted persons, in addition to various interests along charitable and philanthropic lines, have found a place in their lives for the most hopeless, helpless, and friendless men and women in our country. If there is a more hopeless and friendless class than those serving terms behind the iron bars and stone walls of a prison, it is those who have finished the terms prescribed by law and have come back to face society and start a new career.

Were these unfortunates all able-bodied men they would still be handicapped in many ways. Having been shut away from a progressive world for ten or twenty or thirty years causes them to face new people and strange conditions. Their minds have had but small chance to keep abreast of most ordinary affairs and their wills have also been stultified by humdrum prison routine and lack of material responsibility. A person, who for years has done his task faithfully without change and without any personal responsibility for his shelter, food or raiment, has even with possible physical strength a very unfair chance to start



SUPERINTENDENT WM. I. DAY.

on a new career. But men and women from prison, who are strong and healthy, are few in number. Many get into crime through physical disability, and only recently a deaf mute, a consumptive, and a one-legged man were among the prison arrivals. Unable to earn an honest living, they are driven to the act that lands them in the penitentiary. Then, with various conditions prevailing in prison, many, who entered in good health, have deteriorated physically until, instead of being able to do the work they may be fortunate enough to secure, they are more in need of special dieting or of hospital treatment.

The California Prison Commission holds out hope and help to such unfortunates with offers of just such care and consideration as they may require. Men from prison, even though able-bodied, used to feel that with the prison stigma attached to them, it was a case of beg, steal or starve, but the Commission, with its well equipped Golden Rule Hall, has wiped out this three-sided alternative by saying to any and all persons from the penitentiary, "You no longer will be forced to commit crime to keep from starvation." We make it well known to all prisoners by our literature, and by plain statements from the chapel pulpits, that regardless of country, class, color, or creed any and all are welcome to the necessities of life at Golden Rule Hall until employment suitable to their health and strength has been secured for them.

As does the penal institution, we make no distinction, but receive all alike. Any man or woman who is eligible to admission to prison, is eligible on their discharge from prison to the care and comforts of Golden Rule Hall, at 110 Silver street, San Francisco.

Golden Rule Hall, however, is not a home—just a *temporary* quarters, where ex-prisoners, who can keep three simple conditions, may stay until they go to a situation. You see by this method our guests are continually changing and the more empty we can keep Golden Rule Hall, the more successful we feel our work is. It is just a clearing house for former convicts. Our only conditions are abstaining from intoxicants, good behavior and the keeping of regular hours. Discharged prisoners accepting accommodations at the Hall must show a willing and industrious spirit, keep out of saloons, and be in each evening before 10 o'clock. This latter rule we find very helpful, as most crimes, such as burglary, highway robbery, and shooting scrapes, happen after that hour and when the culprit is not captured the dragnet which is spread and drawn for all ex-convicts does not gather in our wards, for they all have an alibi that fully satisfies the police department.

Besides the prison stigma that hangs over a man from the penitentiary, clad in all his worldly possessions, with no money in his pocket other than $5.00 handed to him at the gate, the poor creature is frequently afflicted with chronic disorders contracted previous to or during his incarceration. He may look fairly strong, and be told he should shovel coal or mix concrete or carry lumber, but sometimes strong looking men are afflicted with such troubles as diabetes, rheumatism, asthma and other chronic disorders, that utterly incapacitate them for hard manual labor. Others are paralyzed or palsied, many are aged, not a few have lost a limb, while even deafness or nearsightedness are frequently handicaps that are not, but should be, taken into consideration in helping them.

Then there is a very bitter prejudice on the part of some (I am glad to say it is rapidly giving way to sympathy) which has been very discouraging. Men have said of the ex-convicts, "shoot them," "hang them," and some even advocate burning them. A business man recently said they should all be shot as they left the prison, while another man declared, to eliminate the ex-convict problem, he strongly advocated hanging them as soon as they arrived at the prison.

The old spirit of Fort Gunnybags and the Vigilantes of pioneer days, whose rule was a short trial and a long drop, which formerly prevailed to a large extent, is fast dying out. This, however, in a modified form, still obtains. Generous Californians, who liberally help anything from a kindergarten to an old people's home, do not feel as kindly towards the men and women from prison as they should. They say the almshouse and county hospital, for which they pay taxes, are good enough for physically disabled ex-convicts.

In seeking employment recently for a one-legged man, a business man recommended the poor house and would not listen to argument or reason. After I had found the crippled creature a position where he not only earned his own living but supported an invalid mother and little sister, I went back to the business man and finally succeeded in convincing him that finding employment for the men and women from prison was not only helpful to them individually, and also to their parents, children, or others whom they are thus able to support, but also a saving to taxpayers who must put up for the almshouse and county hospital.

The California Prison Commission by finding suitable employment for aged men and women, invalids and cripples from prisons, as well as able-bodied ex-convicts, has been a source of great economy to the taxpayer, when we consider that in most cases where men cannot earn an honest living they will get it dishonestly rather than starve. This means more crime, involving sometimes great loss of property and the jeopardy of life to public and law officers, which cannot be calculated in figures. It also means a repetition, from one to a dozen or more times of the whole expenses of arrest, prosecution, conviction and incarceration. A first offender, helped by the California Prison Commission to an honorable career on returning to society from his first term in prison, will not become a chronic recidivist, with the oft-repeated expense to the taxpayer. This expense becomes an enormous amount of money when we consider that the taxpayer pays the salaries of the police and sheriffs departments, the expenses of trials, retrials, appeals and further appeals, which involves the employment of attorneys, juries, judges,

MRS. WM. I. DAY.

and the maintenance of various courthouses and finally the supervision, support and subsistence of the criminal through his one or more incarcerations.

In its efforts to be of general service to all, the Commission provides help to the individual, safety to society and economy to the taxpayer. It first seeks to turn a bad man into a good man and to help him to keep good, which is of the greatest importance. Secondly, in doing this it keeps society from the danger of murder, robbery and kindred crimes by turning the burglar into a baker, the crook into a cook, and the highwayman into a mechanic. All of these, instead of stealing their living, earn it honestly and, in addition to this, support their dependents who might otherwise become objects of charity. Thirdly, it lessens the expenses of city and State government, of which the largest item is caused by crime. The reduction of this by the Commission is an economy in taxes.

When we take into consideration that only about one per cent of the men and women committed to prison die there, we face the fact that 99 per cent must return to either be a prey on society or a help to society. If society turns the cold shoulder instead of extending the glad hand, what can it expect but more crime, more danger, more suffering and more expense.

ONE YEAR'S WORK AT GOLDEN RULE HALL.

465 placed in positions. (Average 9 per week.)

4 were over 80 years of age,

6 were between 70 and 80 years of age,

16 were between 60 and 70 years old,

14 consumptives placed (6 in light employment, 8 in homes or hospitals).

Let us always extend a helping hand to these most helpless and friendless of our brothers and sisters. Help them for their sakes and the blessing will surely have a reflex action.

During the past year the California Prison Commission has placed

465 ex-convicts in suitable employment (an average of about nine per week).

4 of these were over 80 years of age.

6 were between 70 and 80 years of age.

16 were between 60 and 70 years of age.

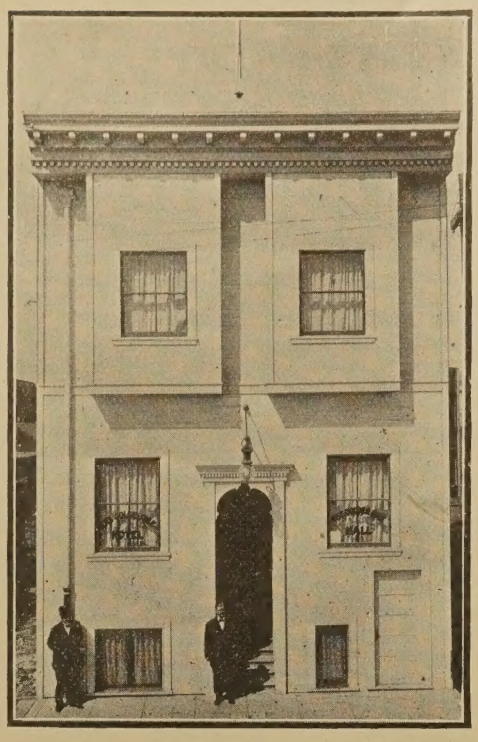
14 consumptives were placed, 6 in light employment, 6 were sent to homes or hospitals, and 2 were sent to friends in other States.

We find consumptives the hardest persons to place. In addition to this, we secured employment suitable to the health and strength of many cripples, and other invalids, including defectives of various kinds.

Over 200 able-bodied ex-convicts were sent direct to employment from prison. If all ex-convicts were able-bodied we might in a measure be able to get along without such an institution as Golden Rule Hall, but we are forced often to lodge our invalid charges for some time before we can obtain work for them.

Even able-bodied ex-convicts cannot get work in a week and when their five dollars are spent no one wants to extend credit for board to a stranger, and if work is secured in the second week the worker has no place to eat or sleep while at his employment. Frequently where pay days are a month apart an ex-convict would have no place to board for the time he worked until pay day. Golden Rule Hall is in this way most helpful to able-bodied ex-prisoners, who appreciate the aid thus rendered them.

The Hall which took the place of our building which was lost in the earthquake and fire is very centrally located in San Francisco, at 110 Silver street, near Third. The building is paid for, but money due on the lot and other obligations face us amounting to $5,500, which we hope to raise during the next few months by cash contributions from friends and subscriptions of Commission members.



GOLDEN RULE HALL.

Bishop Nichols, who is one of our most useful and willing-spirited members, has written of our work as follows:

"From a personal knowledge of the California Prison Commission and its active attention to the work it undertakes, I can heartily commend it to the interest and generosity of our Church people and citizens."

The good Bishop, who is a veritable big brother to everybody, presided at the opening of Golden Rule Hall, when addresses were delivered by the Lieutenant Governor, Warren Porter, and by his Honor, Dr. Edward Robeson Taylor, who was then Mayor of this city. Bishop Nichols also presided at the forty-fifth aniversary of the California Prison Commission, when addresses, highly commending our work, were made by many leading churchmen and well-known business men.

The Commission was organized in 1865, with the late Governor F. F. Low as its first president.

The Superintendent alternately visits the two State Prisons and between times conducts religious services in the county jails. This enables him to get personally acquainted with all the inmates of prisons and with this acquaintanceship, which has extended in many cases over several years, a fair idea of a man's character, desires and intentions is formed which enables the Commission to work along more than ordinarily safe lines.

Every courtesy and helpful consideration has been shown the superintendent by the prison wardens and other officials of the two State penitentiaries and various county jails, which is highly appreciated and cheerfully used in the interest of the men in prison and their future.

A FEW THINGS DONE FOR EX-CONVICTS.

Discharged prisoners protected
Medical treatment provided
Prisoners' families visited and assisted
Hospital accommodation secured
Drugs and medicines distributed
First offenders saved from prison
Paroled men assisted
Invalids cared for
Legal assistance rendered
Transportation supplied
Clothing and tools supplied
Blankets, etc., supplied

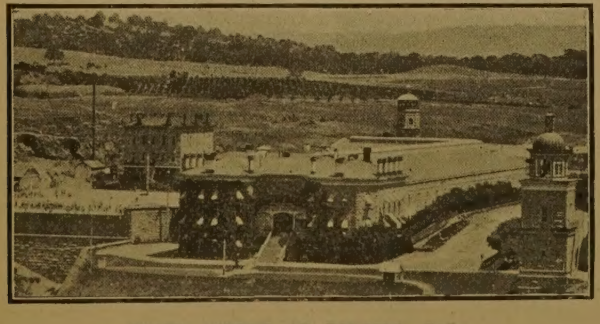
The superintendent has taken a very special interest in the condemned men and uses every opportunity to deal with them on spiritual lines and by exhortation and prayer to lead them to Christ, the Saviour of all kinds of sinners. In most instances he accompanies these sad-hearted and frequently friendless and unfortunate men to the gallows.

Permission to preach the Gospel in the chapel is one of the most prized privileges, and with prayer for Divine help he makes it known in the plainest and kindliest manner possible, that each and all have an interest in the precious blood shed on Calvary and that all who come truly penitent will find in Jesus Christ, One who is able to save their souls. Many who have proven the power of God to save from sin have come forth from prison to serve Him and are to-day living for His glory in various parts of the State.

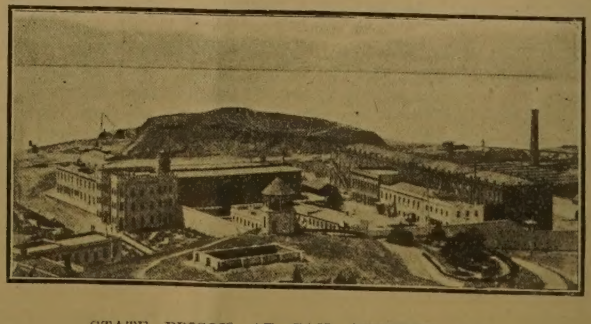
With each visit to prison, the superintendent comes away laden with messages for relatives and friends and spends much time in visiting homes of prisoners, where sickness and poverty are frequently found. It is a blessed privilege to be a messenger for many who are unable to run their own errands or attend to business.

The Commission will be grateful for the co-operation on the part of the readers of the Pacific Churchman in the finding of employment suitable to aged persons, invalids and cripples from prison and particularly consumptives. A phone message to the superintendent will be gladly considered and acted upon. As men from prison have no other outer or under garments other than those they wear, we are very anxious to help them in this way when they come from the penitentiary and all clothing and particularly undergarments will be called for on the receipt of a letter by the superintendent.

Many of the defectives who remain with us from a week to two months, go out to employment where they are only able to earn a bare living, and can never in any way remunerate us for the entertainment we have provided. This is



STATE PRISON AT FOLSOM, CAL.



STATE PRISON AT SAN QUENTIN, CAL.

cheerfully extended without hope of return, and the expenses, consisting of fuel, water, food, light, laundry, etc., which have to be met promptly, are raised by the superintendent's appeals personally and by mail to any and all whom he feels he can interest.

The superintendent will gladly deliver lectures on any phase of prison life or prison reform without charge in churches, clubs, schools, and drawing rooms, or at conventions, associations or institutions, or he will be glad to call on individuals or at homes and explain more in detail the Commission's success in helping the unfortunates from prison to start on a new and right life which is so necessary for the best interests of the individual and society.

A Municipal Phase of Church Responsibility

The purpose of this account of the Church's mission to San Francisco's public institutions is to suggest a way in which church people generally can share in fulfilling that mission. Work at the Relief Home and City and County Hospital is regularly done along usual pastoral lines; in prayers and Scripture readings at bedsides, with conversations on matters of common spiritual interest, and in the administration of the Sacraments. The Book of Common Prayer is freely used. Its incalculable value as a missionary agent is demonstrated in the following experiences:

An elderly man was just admitted as a patient in one of the tubercular wards; his wife accompanied him to the hospital—to leave him there. He was asked about his church affiliations, when it was discovered that neither he nor his wife were baptized. The remark was made: "Well, I suppose you will be baptized some day?" He replied, "I hardly know what to say to that question." On a subsequent visitation he was given a Prayer Book with the advice that he read the Office for the Baptism of Adults. Later he was asked what he thought about the matter; and it was found that the Prayer Book expression of the nature and importance of baptism had so appealed to him that he was desirous of being baptized and had as well sent his Prayer Book home to his daughter. The outcome was that both he and his wife were baptized in the hospital ward, after receiving emergency preparation. The man has since died. A stalwart man, in need of surgical care, was found in a moody state of mind, with habits of prayer broken, and thoughts of prayer banished, and with a heart not right toward Heaven. The poor fellow, a miller by trade, had lost his all in the great earthquake of 1906: he ran back into the house to save some little money, while his wife and only child, in running from the building, were caught by a falling wall and crushed to death. Everything went wrong with him since then. He was asked if he would like to have a Prayer Book. No, he did not want a Prayer Book. Did he say his prayers? No, he had long since ceased to pray. "Look here, you take this Prayer Book and read this Forty-sixth Psalm," as explained to him was devotionally used on that dread April morning in 1906. He did so, and was left alone with the book and in contemplation of the Psalm. Some time afterwards he was asked how he felt about prayer, when it was discovered that the life which prayer sustains had been revived. He has regained his spiritual poise and now values his Prayer Book.

The burdens and joy of the work, faithfully undertaken for nearly twenty years—and perhaps contributing something to his present impairment in health—the former Chaplain best knows—the Reverend Douglas O. Kelley, whose ministry to the sick and to the poor has been as effective and enduring as it has also been unostentatious. Another ministrant in the same field, whose work is not largely known *because it is to the unknown*, and, continued in a churchly, motherly and beneficent way for many years, is our own Sister Mary. It behooves our church people generally to know more of this work, and to assist it by their constant prayers for "all sick persons" and "all who are desolate and oppressed," and "all those who are any ways afflicted or distressed, in mind, body, or estate." Beside small Bibles, Testaments Prayer Books, Text Books for Daily Food, Manuals of Devotion, including "*The Imitation of Christ*," church papers, secular magazines and reviews, books and toys are needed. Gifts of cash for the purchase, among other things, of reading-glasses would be most opportune. Since February, 1911, about 115 pairs of spectacles have been furnished patients. Articles of clothing can sometimes be used to advantage. Delicacies are generally acceptable. Postage-stamps are continually in demand. One without experience in the work can little realize how greatly appreciated is any little service rendered in the ways suggsted in the foregoing summary of needs.

Anything for the City and County Hospital or the Relief Home may be sent to the undersigned at 1215 Sacramento Street, San Francisco.

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From the Editor's Desk

A column of English Church news will be found for the first time in this number of THE PACIFIC CHURCHMAN, and will, we trust, be a permanent feature of the paper. One of the clergy has graciously consented to edit it monthly, and we hope it will prove an additional feature of interest to our readers.

We note from one of the Parish weeklies that regularly comes to the desk that during the month of September the rector made 160 calls. When it is taken into consideration that this same clergyman had to prepare at least a half dozen sermons, hold the regular Sunday and weekday service and write a special article for a monthly publication, who will say that he has not been as busy or busier than most of the men who sit in the pews? And yet many are prone to think of a clergyman's life as one of ease and idleness.

Our esteemed friend, "Country Rector," has something to say about the duplex envelope system in the correspondence column of this issue, and he invites a further expression of views upon the subject. His invitation in this regard is heartily seconded. The use of this section of the paper is cheerfully thrown open to all, and we will enlarge the space devoted to it if necessary. Good, wholesome discussion is beneficial to all concerned, and the opinions and ideas, as well as the criticisms, of a large number of persons may result in the solving of some problems that have been perplexing many of us.

The important question of adequate pay for the clergy is attracting so much attention among all denominations that it is being brought forward as one of the main topics for discussion at almost every church convention. Recently at the Baptist convention held at Berkeley Rev. Claibourne M. Hill is quoted as saying:

"If the people of the churches were more thoughtful and less selfish, they would increase the salaries of the pastors to more reasonable and sensible figures. The pastors of this country are woefully underpaid."

He also pointed out that the average income of the family of a Baptist minister was $770 a year, and that in some instances a pastor received as low as $400. Truly these are figures for the layman to think about.

The New York Times celebrated its sixtieth anniversary recently, and ranks as fifth oldest of the present publications in the metropolis. Of the four older periodicals, *The Spirit of Missions*, our own missionary magazine, is one. It is to be remarked in this regard what a wonderful progress journalism has made in these modern days. A newspaper of as recent a time as twelve years ago looks out of date to the eye of the reader accustomed to the illustrations and make-up of the large daily of today. Not only have the papers vastly improved their news service, during the last decade, so that it is practically impossible for an important event to happen in the world without the story of it being immediately sent broadcast, but in the matter of illustration and cartoon they have gone ahead to such an extent that the efforts of former times appear crude and unnatural by comparison.

We learn that the General Synod of the Lutheran Church is soon to put forth a new publication to be known as the *American Lutheran*. It is desired to give the work of the Church more publicity, and the paper is really the consolidation of several other journals. It is understood that the Lutheran district synods are being asked by their general body to authorize two restorations or words in the Apostles Creed. Many years ago, in certain sections of the country and in some churches, the words "Descended into the place of departed spirits" were substituted for the word "hell," and the word "Christian" for "Catholic" in the second part of the creed. The attempt is now being made to restore the old words and cause uniform usage.

President William Howard Taft did not allow the strenuous ordeal of a daily and nightly round of entertainment to interfere with his going to church on the Sunday of his visit to San Francisco. He did not plead, as he might well have done with the fatigue of travel, that he was too tired or that he needed sleep after the hot sultry hour at the Golden Gate Park Stadium, the long parade and review, the constant round of social activity, and the making of a half dozen speeches that filled his Saturday to overflowing. He went to the Unitarian Church of which he is a member, and it is needless to say that the church was packed to the doors.

It is the regular weekly custom of the Executive to attend worship every Sunday, and recently he was an unexpected visitor at one of our own churches at Washington, where he appeared without ostentation, and was ushered to a front pew.

The Panama Pacific International Exposition has been started under the most favorable auspices, and it was indeed fitting that President Taft, without whose timely aid San Francisco would not have been selected as the site for the fair, should have born so conspicuous a part in the opening. The President traveled a great many miles beyond the boundary line of the original trip he had mapped out for himself in order to accept the invitation of the directors to break ground for the great fair which is to celebrate the opening of a marvel of engineering skill the like of which the world has never seen. The Panama Canal, according to the Executive, will be completed some time between January 1st and July 1st, 1913.

The writing of an anonymous letter with the intent of causing pain or trouble should be one of the gravest offenses on the statute books of the commonwealth. We are told that a number of these missives may have been responsible for the death of a woman in Chicago not long since, and thus murder by suggestion, a somewhat new thing in the realms of psychology, is presented. It is not the epistle itself that hurts, but the worry that is caused by it. Worry is one of the worst things in the world. It saps our strength at a most alarming extent; physicians tell us that it is as poison to the body, and is to be warded off and guarded against like disease. In the Chicago incident some claim that it undoubtedly directly caused death. Here is the way one of the dailies records the details:

"Mrs. Ross, who owned and operated a large kennel of dogs, was, several months ago, bitten by one of her pets. The wound was cauterized and it healed nicely. She was about to forget the entire affair when she received an anonymous letter in which the writer deplored her accident and dwelt at length on the horrors of hydrophobia, a disease to which sne was now exposed. She paid no attention to this letter, but day after day similar letters arrived, and gradually her imagination became alive to every detail of torment and pain that hydrophobia brings. She worried. Then she became terror-stricken at her danger. Her health declined. From being in fair physical condition she passed into nervous prostration. In this weakened state she went to a hospital for treatment, and there died of 'nervous collapse and pneumonia.'"

Hydrophobia is a dread disease and one not altogether understood by the layman, who is very apt to be fearful of it no matter how trivial a dog bite he may have received from some playful animal. It is easy to sow the seed of fear in the heart, and dread and worry follow until one may become wretched over an altogether imaginary trouble. This is what her friends assert occurred with Mrs. Ross whom they say was literally worried into a state of nervous prostration and finally sent to the grave either by some practical joker or some secret enemy anxious to do her harm.

"The strike of school boys all over England which followed the successful strike of railway employes has come to an inglorious end in the triumph of the birch."

Thus begins a long article in one of our exchanges, devoted to an amazing account of a "walk-out" on the part of a large number of lads across the sea, who, boy-like, wanted to imitate their elders, and as usual were punished for their temerity. It was the boys of Wales who began the strike. There had been riots and shooting at Llanelly during the railway strike and when a lad in a certain school was roundly caned for some offense, the sympathy of his comrades was attracted to such a degree that all left their desks and the strike was on. The boys paraded the streets, were harangued by a ringleader, and, we doubt not, soon had a walking delegate whose business it may have been to order a sympathetic "walk-out" on the part of lads of other schools. At any rate the next school troubles were heard from in Liverpool where regular written demands were drawn up. This is what the pupils thought would make school life almost as pleasant as vacation, and contribute greatly to their happiness:

An extra half holiday each week.

The abolition of the cane.

That there shall be no school fees.

That monitors shall be paid 1 penny a week.

At Southampton the ringleader of the "strikers" was taken back to school by his father, who told the headmaster to give the boy "a good thrashing, like I gave him at home."

But now it is all over, and there is liable to be more of the rod in certain schools instead of less. The Bishop of Carlisle is representative as deploring the modern ideas of the humanitarians. It seems to be his theory that "If you spare the rod you spoil the child."

"It is said to be degrading to flog a boy," remarks the bishop. "Well, I am truly thankful that I was often degraded in that sense in my boyhood. We need to eliminate these enervating, foolish, soft and, therefore cruel, notions from our educational system."

We have correspondence schools of almost every sort. Everything from civil engineering to the art of sailing a bi-plane is taught by mail, and many of the strictly business college courses are of great merit and have proved of inestimable benefit to those who would learn at home. The latest in that line, however, is a correspondence school of theology, which is located in Madison, New Jersey. A correspondent gives this description of the aims of the new institution:

"Its courses, beginning this autumn, are for men in the ministry who desire to brush up after some years of preaching, for men of unusual ability who are driven by that ability into overwork, for ministers which the prospectus describes as "going to seed," and for men who are graduates of colleges or of seminaries, but not of both.

"The coures, carried on through the mails, are expressly declared to be makeshifts merely, and are not contemplated as substitutes for courses in institutions where such are possible. Emphasis is laid upon studies in social service, and the courses are long, six to eight years. There are departments for the direction of reading, and for the solution of ministers' problems.

"The advisory council has upon it Baptist, Congregational, Methodist both north and south, Presbyterian, north and south, Reformed, United Brethren and Protestant Episcopal divines of note, including Bishop Kendrick of Kansas City, Bishop Murray of Baltimore, President Thomas of Middlebury College, the Rev. Dr. John Balcom Shaw of Chicago, the Rev. Dr. Chas. A. Eaton of New York, and the Rev. Dr. Floyd W. Tomkins of Philadelphia."

The following taken from a longer article in a recent number of the **Southern Churchman** is of more than passing interest:

"The problem of a sufficient working force to carry on the mission of the Church the world around is one that is always felt. A supply of ordained clergymen sufficient for the great task is practically an impossible thing. They are not to be had, and if they were they could not be supported. Moreover, that would seem to be an undesirable condition even if it could be obtained; for it would tend to deprive the lay people of what is both a scared duty and a corresponding spiritual privilege in taking their large and necessary part in the work which has been committed by our Lord not to a caste or order but to the whole body of His Church. A congregation that employs a minister to do their work for them is a congregation that is dead—we had almost said hopelessly dead; and for the Church at large to come to that position would be deplorable indeed. The unceasing fact that 'The laborers are few' is a constant challenge to the whole membership of the Church to do their part in the service of the Lord of the harvest. It was obviously never intended for the Church in her ministration or her spiritual interests to be identified with the clergy alone. The saddest hours of her history have been prevalent. Her revivals and times of progress have always been coincident with a renewal of lay interest and activity.

"In our day there is showing itself in the Church at large an increasing measure of lay energy more or less willing to be utilized, and sometimes expending itself in futile or even harmful manner, and there is a tremendous amount of the same lying dormant, waiting for the occasion and the call that shall awake it into life. But the practical problem is still pressing. How shall this unused force, whether ready or latent and undeveloped, be put in touch with the work to be done and wisely applied in the extension of the Church and the enlargement of her spiritual agencies? It is one that calls for the highest wisdom on the part of her leaders, and doubtless demands from time to time a judicious modification or expansion of customary methods of working, the nature and extent of which are to be determined by circumstances.

"The Missionary Bishop of Wyoming, the Right Rev. Nathaniel W. Thomas, S. T. D., in his address to the Convocation of his district, has a suggestion on this line which is of interest: With a district as large as two or three Eastern States, 'an empire in the making,' but as yet thinly populated, he has about eighteen clergymen at work. Each of these is charged not only with the cure of his parish or group of missions but with duty in as much surrounding territory as he is physically able to cover, visiting the ranches and hamlets and preaching in school houses or wherever two or three can gather. But that such occasional visitations may produce permanent results, local lay help is needed; and it is not usually at hand, at least in such form as would be effective.

"'It is evident, therefore,' says the bishop, 'that some plan should be devised whereby we may develop a band of lay workers to serve with more or less authority under the presbyter having charge of the missions. The plan resolves itself into the restoration to modern use of the ancient order of Catechists. We know little of the order except that it was instituted to instruct the catechumens in the first principles of religion and thereby prepare them for baptism. Clemens Romanus distinguished between the three orders of the ministry and the catechist when he writes comparing the Church with a ship. The bishop is to resemble the pilot, the presbyter the mariners, the deacons the chief rowers, while the catechists he likens to the nautologoi, or those whose office it is to admit passengers into the ship. By this he meant, no doubt, the instruction the catechist was to give in pointing out the Christian covenant and the conditions attached thereto."

Sunday observance is ever a favorite topic with the editorial writer when extremists begin to rake up old laws prohibiting certain sports on the Lord's day and there is sometimes considerable merit in the point of view taken. Again the scribe is apt to be over indignant and too severe in his criticism of those who would regulate the Sunday pleasures of the people and endeavor to bring about a more wide attendance at Church. Recently there was a great hurrah in an Eastern village when a well-known writer of fiction had himself arrested for a violation of a Sunday blue law as an advertizing expedient to get himself and his novel before the public. That he succeeded was evidenced by the front page stories that appeared in many of the big dailies of the country.

Baseball, which has been even more than usually popular of late, is reported to attract its greatest crowds on Sunday necessitating the playing of a morning game in many cities. This, of course, is going on at the exact time of morning service, and there has been some pulpit feeling in consequence. Here is what one of our exchanges among the metropolitan papers has to say about it:

"In various States the clergy are urging prosecutions for violations of Sunday laws which have long been disregarded. These prosecutions are mainly directed at ball-playing, fishing, hunting and various clean outdoor sports that are healthful for body and mind. It is doubtful if the cause of religion or morality is helped by these attempt to enforce Sabbath observance in a way that is obnoxious to a large body of the population. Many of the clergymen who are urging on this Sunday law crusade take a bilious view of religion; are prone to look upon joy and recreation as sinful and corrupting, and to regard play and laughter on Sunday as impiety and profanation. They are shocked at the sound of gay music on Sunday, and at the sight of boys playing ball. They lift their hands in horror at fishing, hunting and dancing at Sunday picnics. They would close up everything but the churches. They want everybody to be prim, silent and solemn on Sunday. They would repress every natural emotion and instinct and make the Sabbath day a day of sadness and gloom. To accomplish this they are reviving obsolete statutes and interfering with all forms of popular amusement. They cannot be brought to understand that cheerfulness is not a sign of iniquity, that the joy of living is a gift from God, that innocent, healthy exercise fortifies the mind against temptation and the body against disease. They are trying to impose a sacradotalism that the people reject and resent. Their mistaken efforts are driving the people away from the churches, and from communion with the clergy. They complain that thousands flock to the ball games and the public concerts in the parks, while they preach to empty pews, but they cannot be brought to recognize that every normal instinct cannot be repressed in this day and age, more's the pity. They have failed to make any distinction between vice and recreations which are innocent, even if mere animal ebullitions of health and spirits. There are wholesome and unwholesome amusements, and it is not wise to decry all amusements because some are unwholesome, or because vicious tendencies are allowed to develop in recreations, of themselves harmless and innocent. Repression provokes resentment and resistance and is not aid to religion or morality. The expression of religious sentiment is largely temperamental, anyway, and it cannot be made to follow any narrow rule. Being a part of the life of a people, it must inevitably partake of the character of a people. Nor is it rational to assume that freedom from the cares and tasks of daily life means a cessation of all activity, all joyous expression and all innocent recreation. Rest and recreation are in a sense synonymous. God did not ordain that His creatures should approach Him in a spirit of unhappiness. Because we are forbidden to work on Sunday is no reason why we should not play. The effort to suppress physical cravings has the effect of turning the masses against spiritual teaching."

The Baptists are planning to erect a National Memorial Baptist Church at Plymouth, Mass., and $50,000 is being asked for from members of the Church all over the country for its construction. The landing at Plymouth in 1620 has its intimate associations for the Baptists, and it is thought but fitting that a church in which the members of the denomination throughout the United States would have a part should be built there.

President Taft Breaks Ground for Panama-Pacific Exposition

MME NORDICA SINGING THE STAR SPANGLED BANNER

Under the most ideal surroundings William Howard Taft, President of the United States, turned the first shovelful of earth and inaugurated the Panama Pacific Exposition on Saturday, October 14th, at San Francisco. With bands playing, colors flying, cannon booming and a throng of more than one hundred thousand persons standing motionless with bare heads, the first step was taken towards the construction of the great fair which is to celebrate the completion of the Panama Canal. It was a most imposing sight, a most impressive ceremony, a memorable occasion for the whole Pacific Coast. The Chief Executive of the Nation, attended by the representatives of the Army and the Navy, and surrounded by senators, congressmen, governors of States and citizens of the Western metropolis, in his usual jovial manner addressed the assembled throng, and after performing the act for which he had come many thousands of miles, raised aloft the Bear Flag of California over the Stadium. Then, led by Madame Nordica, the distinguished diva, the Star Spangled Banner was sung by the multitude, while the sky became alive with multi-colored bits of paper sent aloft in the form of daylight fireworks.

In his talk the President dwelt upon the labor of constructing the canal, explaining in detail the enormous amount of work that had to be done, and the difficulties to be overcome. One of the most important matters touched upon by the Executive was the favoring of American ships in the matter of tolls. In this connection he said:

"Insofar as we may, this Government must see to it that the tolls charged in the canal, at least to American vessels, shall be met either by a reduction or a wiping out of the toll, or if that cannot be done under the treaty, then by a contribution from the treasury of the United States amounting to as much as the tolls will be—a ship subsidy, if you please. Otherwise we can not afford to build this canal, which has for its first object to double the efficiency of our Navy, and, second, to double the efficiency of our coastwise connection between the east and west coasts of the United States, and everything must be devoted to and every policy adopted must have in mind, the closer trade union of the west coast and the Atlantic coast."

In conclusion, he said:

"I congratulate San Francisco, I congratulate California, upon their energy and their enterprise and their patriotism and their generosity in seizing this opportunity, such a great event in the world's history, and one that reflects so much credit on the generosity and the world's spirit of our American Republic.

* * *

"There is no city with the power of entertainment, no city that has shown itself equal with energy and pride of community, like San Francisco; and, therefore, when she and the State of California and the citizens of the city are willing to subscribe twenty millions of dollars to commemorate this event, well may the people of the United States acquiesce and be grateful for that action by them and their willingness to accept the task."

The procession was one of the features of the celebration, and the troops of Nation and State, as well as the independent military organizations, made a splendid showing. As each troop and company passed the reviewing stand erected near the museum in Golden Gate Park the President received the salute accorded to him as commander-in-chief of the Army and Navy, and the methodical manner in which this was extended and the fine appearance made by all of the participants called forth much praise from the Executive.

Tempora et Mores

A CLASSIFICATION.

Looking at things partly from without, and partly from within, Dominic fancies he detects the following types among the members of the American "Episcopal" Church; there may be others, but these are enough:

One. *"Protestant Episcopalians"* — a happily decreasing species, though still existing in considerable number, chiefly in great cities.

Two. *"Episcopalians"*—a more or less goodly crew, also decreasing, and also chiefly found in cities, where they often conduct missions of the "settlement" kind.

Types One and Two are really sects within what they generally consider a larger sect—the "Protestant Episcopal Church in the U. S. A."

Three. *"Lowchurchmen"*—This class includes One and Two, but also quite a number of others who, while declaring that they are not denominationalists, yet do not want emphasized those Church principles which differentiate between the Church and the sects; and who, while claiming to belong to the Church of the past (oh yes, "Anglican Continuity!") nevertheless object to the use of most of the age-long devout customs of the Church—what they mistakably call—"ritual," though even they have in a measure ceased to call it "popery."

Four. *"Church" people*—These are the great bulk of the common people, men and women who care nothing for the ecclesiastical bogies and "straw men" of the past, and think very little of what the clergyman wears or does so long as he is a faithful pastor and preaches the gospel—good and patient souls who never cause any parish trouble. Found chiefly in small towns and the humbler parishes of the cities. May their tribe increase!

Five. *"High Church" people*—a class of people as silly as their name. They fancy they have great respect for the Church, but if "Father Soandso" doesn't cross his thumbs at the proper place each time, they loudly lament and sigh about "the true Catholic Religion." This is also a vanishing type, and as their tribe decreases may their shadow also grow less!

Six. *"High Anglicans"*—These are the old-fashioned "High Churchmen" in an advanced stage, sometimes calling themselves "Anglican Catholics," sometimes "English Catholics." Found chiefly in England, though there are many in this country, some of whom mistakenly call themselves "American Catholics." They agree with the old school in their conception of and loyalty to the Church, but have added a better knowledge of history in general and of Reformation principles in particular, and have come to realize the legitimacy and psychological value of a moderate ceremonial. In practice they speak with bated breath of the "Use of Sarum," and have a general obsession in favor of what no scholar has even yet been able to define and differentiate, *i. e.*, "Anglican Use."

Seven. *"Pro-Romans"*—or, if Dominic may venture to strike out a new name for them, "High Catholics." These are much the same generally (though not always) as the "High Anglican," except that for ceremonial customs, and very much of their spirit, they look, not to some more or less fancied "Use of Sarum," but to Rome. These argue, with more or less truth and more or less spaciousness, that the American Church, being an independent and National Branch of the Catholic Church, is free to choose (they seldom say "make" or "form") her own ceremonial use. Therefore, they say, the logical thing is to "follow the general use of Western Christendom." Very good, but to these people the "general use of Western Christendom" is never a composite of the Anglican and various other variants of the early Roman use—which it seems to Dominic the American Use must ultimately come to be—but it is to them an almost, if not quite, slavish following of the modern Roman use only. Anglican and American liturgiology is a sea of chaos, and where the doctors disagree Dominic will venture to mention "McGarvay and Burnett" as an instance of the "almost if not quite" type. He has heard a well known priest call it "our adaptation of the Roman Use." With the development of the science of American liturgiology, this sort of thing, and the party that supports it, must fall to the ground. For just as the American nation and Church are composites, so must the American Use be a composite when it finally develops—not pro-Roman, nor pro-Anglican, nor pro-anything else except pro-All-the-World-and-Ages; in other words—American. The conclusion is inevitable.

Eight. *"Catholic Churchmen"* — We have dwelt long on the last class, and apparently stepped aside also, but it seemed necessary. Last of all (in this classification) are "Catholic Churchmen," the true American Catholics—"American" because they are neither pro-Anglican nor pro-Roman; "Catholic" because they include in their thought and practice all that is good and true in all the other classes. They preach the gospel and the Church—a Bible gospel and a Bible Church, a human-experience (but not expedience) gospel and a human-experience (but not expedience) Church—theology, ecclesiology, psychology and human experience (history) all in our logical, tried and proven whole. Once again, they include all that is good and true (and only this) in all the other classes. This position some minds seem absolutely unable to comprehend—witness much late correspondence in the *Living Church*. Nevertheless, this type of American Churchmen is increasing as a comet in the heavens, because, like the formation of the political type of American, the process is simply the march of humanity into the frame of its own composite religious photograph. Whence we see the pathos of the position of the protestant obstructionist.

Deductions(?)

The general features of this classification will perhaps be recognized by all who are at all widely conversant with our ecclesiastical times. From the fact that there are so many kinds of people within our fold various conclusions are drawn—by the Romanist, that our house is divided against itself, has no peace within, and cannot long remain; by the denominations, that while a few of us are steeped in priestly pride, the bulk of our people are one with them in denominational ideals, except that we are so "liberal" that we have "neither religion nor politics" and need "conversion." Meanwhile, the average thinking man feels, if he once investigates, that we are at unity (generally) upon the fundamentals but differ in detail; consequently the Church appeals to him.

And then there are some of our people who have a deduction all their own. These fancy that because we have all these diverse elements we are "the Catholic Church." A few years ago this class of people would not breathe the word; now it is quite a fad to conjure with. A beginning was made (and still remains) by using the word (with a small "c") in its ordinary literary sense. Now men are braver; they still use it in the non-ecclesiastical sense, but they spell it with a capital! Others, still, outdo Horatius at the bridge for courage and show their independence of public opinion by openly talking of the "Catholic Church"—first with a small "c," but now—O Tempora, O Mores!—with a mad challenge to all, they spell it with a capital! And all the while they really mean absolutely nothing beyond the current meaning of the word in rarified literary atmosphere. What's the use?

Yet the idea seems to fascinate some people as the Italian "evil eye" does others. Even the denominations are becoming hypnotized by it, and they write in their papers about "the Church" with a capital "C," and bandy about the poor word "catholic" even in the same manner. Oh, shades of non-conformist ancestors, that they should come to this! *"Church,"* versus "Our SOCIETY!" *"Catholic,"* versus "PROTESTANT!" "O, Tempora! O, Mores!" Tam "facilis descensus Averni!"

Of course "catholic" means "inclusive," etc., etc. Yet to argue that, because the Church includes almost every shade of opinion, that opinion and the Church are, therefore, *Catholic*, is the same as to argue that, because a bifurcated human animal is commonly called a "man" (genus homo), therefore *every* such creature may logically be termed a true *man* (genus vir). All properly baptized persons belong to the Catholic Church, no doubt, but they are not personally *Catholics*. as individuals or as a Church, unless and until they possess and practice the Catholic faith. This, and this alone, has been, from the days of Blessed Ignatus at best, the sole proper use of the term in matters ecclesiastical, and naught but confusion worse confounded can possibly result from a loose literary use of the word, gracious though it be, by those who think Christian unity or apostolic truth and order are fostered thereby, or by getting schismatic denominations, or anyone else, to recite the Catholic Creeds of Christendom in any other than their original sense in toto.

EVANGELIC DISCIPLINE.

Will Dominic be called "unkind" if he ventures to suggest to our Presbyterians, to other protestants, and to temperance workers, a careful consideration of the following report (May) of the committee of the "Established Church of Scotland" (Presbyterian) on "Temperance"? This is a remarkable pronouncement when we consider the source, and it would do most Churchmen good to think it over:

"1. Fasting has the sanction of the Lord Jesus Christ in the Sermon on the Mount (in a passage where no interpolation can be alleged). It was practised by the Apostles and all the ancient Churches. It was retained by the Scottish Reformers.

"2. The Biblical doctrine of fasting is not inspired by the idea that the body is inherently evil. It does not recommend

fasting as an end in itself, but as a means to spiritual susceptibility and self-governance.

"3. Fasting may be made the means of developing and strengthening the great faculty of mental inhibition and self-control. In that way it has a direct relationship to the cure and avoidance of alcoholic intemperance. The call to self-denial—e. g., through the Salvation Army—has not been ineffectual among the intemperate; and amid widely diffused abundance the dangers of affluence might be diminished by judicious exercise in abstinence. The power of a religious motive in securing abstinence from wine is conspicuous in the history of Islam.

"4. The Committee, while realizing that neglect of the evangelic discipline of fasting may render the community more liable to the abuse of intoxicants, are of the opinion that it is not their province to frame a hygienic system of regulations for abstinence, and they therefore commend the subject to the general mind of the Church."

At the risk of rushing the Lenten season we would humbly commend it, too! But after all, Advent is really a little Lent.

HIS REAL "CHARACTER."

Speaking of the nature of the different classes (*not* parties) in the Church reminds one of the following story, which may, perhaps, not be *too* English to be understood by more Americans: An applicant (aged 15) for a post as office boy enclosed a copy of a testimonial in his letter, adding naively:—"As it may get lost, I am not sending my *real character*." As a study in derivations, the somewhat ambiguous phrase is interesting.

DOMINIC.

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The new pews for St. Mark's Church, Upland, arrived during the month and the congregation is rejoicing in the completion of their beautiful little edifice.

The Sunday Schools of the Diocese of Los Angeles have given $2,045.68 this year, to $1,901.28 in 1910, towards the General Missions of the Church.

The new parish house of St. Paul's Church, Pomona, was opened with a delightful entertainment on October 7th. The formal opening of the structure has been postponed until after the return of Bishop Johnson.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

Rev. P. Johnson, recently appointed to the care of Holy Innocents Church, Astoria, was tendered a reception by the members of the congregation on September 28th. The work in this section of the diocese is in a growing state.

Rev. William Lucas has gone from Medford to Ashland, taking charge of the work at Trinity Church in the latter growing community.

Bishop Scadding has been spending a busy month. Here are his October appointments:

1—St. Michael and All Angeles, Portland.
2—Meeting of clergy, Carleton Hotel, 10 a. m.
4—Conference on city missions, 7 p. m. Meeting Board of Missions, 8 p. m.
8—Seventeenth Sunday after Trinity. Missions around Portland.
9—Conference committee, Mary B. Rodney house.
10—Meeting Bishop Scott School Trustees, 8 p. m. Night train to Roseburg.
11—Sutherlin morning, Roseburg in afternoon.
12—Eugene.
13—Portland.
14—St. Joseph.
15—Eighteenth Sunday after Trinity, McMinnville.
17—Moving into new residence, 574 Elm Street.
18—St. Helen's on Columbia. Benediction Christ Church and memorial gifts.
22—Nineteenth Sunday after Trinity Irvington Grace Church in morning. Hospital, 8 p. m.
23—9:30 p. m., meeting hospital trustees. 4 p. m., trustees St. Helen's Hall. 6:30 p. m., Churchmen's dinner.
25—Give lecture in Sacramento, "The Church in America."
26—Eighth Missionary Department, Sacramento.
27—Address Sunday School Commission, Sacramento.
29—Twentieth Sunday after Trinity. Medford in morning, Ashland in afternoon.
31—"At Home," Bishopcroft, Portland.

An important conference of college men is to be held at Albany, Oregon, October 27th and 28th, and at least seventy-five delegates are expected to be present. The program is headed, "A Challenge to College Men," and the conferences are intended to assist in the problem of recruiting for the ministry.

Similar sessions will be held in the vicinity of San Francisco in January. The official program follows:

Friday, October 27th—Afternoon.

2:30.—Song and Devotional Service. Dr. Geselbracht.
3:00.—The Place and Influence of the Church in History. Prof. Chas. G. Patterson.
4:00.—The Comprehensive Program of the Modern Church. President Fletcher Homan.

Evening.

7:30.—The Church's Opportunity in a Rural Community. Rev. Levi Johnson.
8:30.—The Social Responsibility of the Church. Dr. H. C. Mason.

Saturday, October 28th—Morning.

9:00.—Song and Devotional Service. Dr. Geselbracht.
9:30.—The Churches Call for Leadership. Dr. Edwin Lincoln Smith.
10:30.—The Training of the Ministry. President Leonard Riley.

Afternoon.

2:00.—Consideration in the Choice of a Life Work. Gale Seaman.
3:00.—The Greatest Thing—His Plan. Prof. Chas. G. Patterson.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop

The Annual Convention of the Diocese of Sacramento will be held at St. Paul's Church, Sacramento, October 30th to November 1st. The Convention has been arranged to follow immediately after the Council of the Eighth Missionary Department also held at the Capital City and opportunity is thus given delegates to be present at the sessions of both. The program follows:

Monday, October 13th.

9:45 a. m.—Holy Communion. Clergy will assemble with vestments in St. Paul's Parish House at 9:30. The Bishop of the Diocese will celebrate, and read his annual address. The Convention will organize immediately after the service.
12:30 p. m.—Luncheon in St. Paul's Parish House.
2:00 p. m.—Woman's Auxiliary business session and planning of year's program in St. Paul's Church.
2:30 p. m.—Convention meets in Cathedral House.
7:45 p. m.—Evening session, according to announcement.

Tuesday, October 31st.

7:30 a. m.—Holy Communion in both churches.
9:30 a. m.—Morning Prayer in Trinity Pro-Cathedral.
10:00 a. m.—Convention meets in Cathedral House.
12:30 p. m.—Luncheon in St. Paul's Parish House.
2:30 p. m.—Convention meets in Cathedral House.
7:45 p. m.—Evening session, according to announcement.

Wednesday, November 1st.

Festival of All Saints.

7:30 a. m.—Holy Communion in all churches.
9:30 a. m.—Morning Prayer in Trinity Pro-Cathedral.
10:00 a. m.—Convention meets in Cathedral House.
12:00 M.—Final adjournment.

The cornerstone of the new church to be erected at Willows was laid with appropriate ceremonies by Bishop Moreland on October 8th. The building is being constructed at a cost of $4,000.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

Winfred H. Ziegler, son of the Rev. Paul Ziegler of Detroit, will go to Alaska to take up work under Bishop Rowe at Valdez. The Rev. Eustace P. Ziegler, a brother of Mr. Ziegler, is engaged in mission work at Cordova in the same district.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

Emmanuel Church, Kellogg, was consecrated by Bishop Funsten on September 24th and marks the culmination of much earnest effort on the part of Church people in this community. The congregation here has grown by leaps and bounds, and the rector, the Rev. Alward Chamberlaine, has worked hard and successfully in building up the parish.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

A campaign has been inaugurated for the purpose of raising $40,000 to finish the uncompleted wing of St. Luke's Hospital, Spokane.

The parish house for Grace Church, Ellensburg, was formally opened on October 1st by Bishop Wells, assisted by Rev. A. K. Smith. An eight-day mission was held with much success in the parish during the month.

The Very Rev. William C. Hicks was installed as Dean of All Saints' Cathedral on September 24th, by Bishop Wells. The same day marked the first anniversary of Mr. Hicks as rector of the parish.

A new parish house at Ellensburg, Washington, was opened Sunday evening, October 1st, amidst a large gathering of parishioners and their friends.

Bishop Wells, Judge Kaufmann and the rector, the Rev. Allen H. Smith, made addresses and an informal service was followed by a reception.

The building is oblong, 30 x 80 feet, with basement and first and second floors. The basement, not yet completed, will contain toilet, kitchen, steam plant and play room for children. The first floor is made up of receptions rooms and an auditorium seating about 250. The second story has a fine Guild room, 20 x 30.

The cost so far has been $3,500, and it is estimated that at least $1,500 more will be needed before it is completed and furnished.

During the following week a most impressive mission was held by the Rev. Dr. Shayler, rector of St. Mark's, Seattle.

He gave four vigorous, instructive and heart-searching services each day and made a deep impression on the people of Grace Church.

At the closing service the little church was crowded, and many were the expressions of gratitude for help and inspiration received from the forceful missioner. The congregation made a thank-offering of the evening collection, which they presented to Dr. Shayler.

The missioner left at midnight to conduct another mission at Des Moines, Iowa, and many prayers will follow him from the Grace Church Parish.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The address of Bishop Sanford is now 1012 O Street, Fresno, California. All communications should be sent to him there.

Work was recently begun by the Rev. L. A. Wood at Lindsay, where services on Sundays are to be regularly held at Waddell Hall. R. M. Trelease is acting as lay reader for the mission.

Rev. Raymond O. Miller, a clergyman of the Christian Church of Fresno, has resigned and become a candidate for orders in the Episcopal Church. It is understood that he will take up some work in Tuolumne County.

The ladies of St. James' Guild are busily engaged in preparing for the annual Chrysanthemum Fete which this year is to take the form of a carnival of all nations. The affair is to be held during the second week in November.

Rev. W. T. Renison of St. John's Church, Stockton, had his bicycle stolen from him recently, but was fortunate in recovering it within a few hours as the result of the capture of the thief, who was given an example of speedy justice by the presiding jurist of the district.

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Editorial

SAINT LUKE'S HOSPITAL.

The laying of the corner stone of the new buildings for St. Luke's Hospital, San Francisco, not only sets another milestone in the progress onward of Church interests on this coast, but suggests some retrospection, and also a consideration of opportunities still open and to come for further advance and strengthening in the growth and work of the Church.

St. Luke's had its beginning in a very small way just about forty years ago. Two young men lately from the East had been the means of bringing the clergy and lay members of the various San Francisco parishes together in a society called THE CHURCH UNION for co-operation in Church work. Out of this movement came a plea for a Church Hospital. This was quickly followed by the adoption of a resolution and the appointment of a committee which at the very next monthly meeting of THE UNION reported a constitution for such a hospital This was approved, and a canvass for funds was immediately begun by members of THE UNION, and almost within another month or two a small building on Bernal Heights was rented, partially furnished, by a Mite Society of ladies and young girls, and one patient was received for treatment!

So humble yet full of zeal and faith was the beginning of the noble institution now being so handsomely equipped for the great work it has developed into! Under the headship of its first large-hearted president, the Rev. Dr. T. W. Brotherton, St. Luke's steadily grew in favor, till in a few years people of means were attracted, land was secured and a modest building was erected at the present site, then the Keene and the Mills were added, and St. Luke's had established itself as the pioneer successful sanitarium for the sick in San Francisco, apart from that of the City and County and the Roman Catholic hospitals.

The first patient had been free—without money and without price—for this had been proclaimed as the distinguishing *motif* of the new institution, though of course provision was to be made as well for such as could pay for care and treatment. And it was that which won its first and most loyal supporters. It was only when this first principle began to be forgotten that interest began to flag. Then came years of struggle; then of suspended animation. Only the material property—and the name—remained, and the skeleton organization, little more than dry bones. And so it was for a number of years.

Finally, in the late Eighties, a band of Churchwomen arose in loving zeal and unquestioned ability to reopen the doors and wards and again give it a name to live. But its further history may not be related here, except to say that the last ten or twelve years, especially the last eight, have witnessed its final evolution into what promises to be a character and position so staple, and based on foundation principles so broad and sound that, humanly speaking, there would seem to be left no room for apprehension as to a great, useful and lasting future for it as a Christian refuge and home for the sick in their need, both poor and well-to-do.

Though the beginning was so small, like the dollar bill given to Dr. Muhlenberg as a thank offering by a washwoman out of her first wage on recovery from an illness, which was the seed from which the now magnificent St. Luke's Hospital in New York has grown, so too, as in the case of the latter, it has been the large and consecrated gifts of those greatly blessed with worldly wealth as well as the faith and constancy of its founders and subsequent more humble supporters, that has assured the final success which is now crowning our own San Francisco St. Luke's. And it is this that is really

THE MILESTONE AND EPOCH

in the real onward progress of the Church in California now being plainly marked. For many years it had been discouraging and a great disappointment that wealthy California Church people did not give largely while living nor remember the Church's needs and opportunities in their wills. Saving one or two notable exceptions some twenty years ago, this continued till after the great fire. Now we have the Cathedral block, the endowment for the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home, the new building for the Armitage and the beautiful Divinity School building, besides this for St. Luke's. But still there are large needs and opportunities. Some of these, especially the Cathedral, must from the nature of the case await mainly large gifts from those able to give largely.

That this last is not only an opportunity but a need will be made plain to anyone who will take the trouble to look into the matter with any degree of intelligence. It is not the magnificence of a structure to crown the California Street hilltop that makes the appeal, nor is it a sumptuous place of worship for those who delight in carpeted floors, cushioned pews, and richly colored windows, for their own sake, though some but not all of these may rightly find place there eventually; but the need now, as for the future, is for a large place of worship and center of Christian activity where the present rapidly developing work of a cathedral may expand and meet the demands upon it being more and more plainly made evident week by week and day by day. It should be understood that this is not to be a parish church ministering to an ordinary parish congregation of settled, well-to-do people; it can never have enough of any such element to make it anywhere near "self-supporting." Its congregations will be mostly of those who are transient—in hotels and in apartment and rooming houses—to which the locality is practically given up, and so it must not only have the buildings provided, but an endowment toward its support. Besides the usual more strictly religious uses, the Cathedral, in the broad-minded leadership of the Bishop, will be made to meet numerous semi-religious, semi-civic calls and requirements of the community. But this is not the occasion for speaking further of that. The immediate and pressing demand is for the building of the Crypt—the large basement-like portion of the Cathedral itself, which can be made to meet the present most urgent needs.

Here, then, is the great opportunity of the day for large givers as well as smaller ones, for the help of both will doubtless be equally welcome and appreciated.

ANNUAL THANK-OFFERING SERVICES OF THE WOMAN'S AUXILIARY.

It seems clearly demonstrated that the newly begun practice of having annual diocesan thank offering services for the Woman's Auxiliary is a wise one. Formerly when it was the custom to wait for the end of the triennial period at the time of the General Convention for the one great Thanksgiving offering in which all the diocesan auxiliary branches joined, we fear it was too usual a habit to put off the gathering and storing—if not serious thought—of the individual thank offerings till toward the end of the last of the three years. But having an annual service will stimulate a laying by in store and so serious thought of thank offerings during all of the three years by the average as well as by the more intelligent and earnest of the members of the Auxiliary. In this there will be found a considerable educational value. Instead of the hastily gathered five dollar or fifty cent-piece just previous to the triennial meeting, without overmuch sense either of thanks or of sacrifice, there will be evidence of a weekly and even daily laying aside of quarters, dimes and pennies, each significant, eloquently if silently, of some act of thanksgiving or self-denial during the year just closed. At the annual Thank Offering Service in the Diocese of California, in the Pro Cathedral on October 9th, the offerings from only the twenty-three branches represented was $687.07. It is a question whether half of this would have been "laid by in store" had it not been for the educational stimulus of the service to be held at the end of the year, and of the energetic diocesan treasurer for thank offerings and similar treasures in the several parish branches. And so we say the newly begun present system is a wise one as the full three year trial of it will surely show.

A preliminary report of the year's figures by the treasurer of the General Board of Missions shows a deficiency of $58,981.61 on the apportionment for the whole country, but this is far better than ever before—the total receipts having been $668,718.39 on a total apportionment of $727,700. Far the best showing is made by Department I, New England, which *overpaid* its apportionment by $12,214; far the worst, by Department V, including such strong dioceses as Chicago and (northern) Ohio, and only two, Quincy and Western Michigan, paying in full. In our own Eighth Department the shortage this last year was less than $3,000; these, however, not only meeting but in every instance overpaying their respective apportionments: California, Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Spokane, Utah and the Philippines. These three of the five delinquents—Oregon, Sacramento and San Joaquin, fell short only 25 per cent or less each. But let us have no delinquencies at all this coming year in all this Eighth Department!

HOW ABOUT IT?

Some rectors seem to have a constitutional inability to make correct and complete parochial reports. It may be laziness, it may be the want of system which results in having no records from which such reports can be made at the end of a convention year; or it may be lack of principle. Occasionally it may be from fortuitous circumstances such as the loss of the parish register and other records, or the fact of a new rectorship having just been entered upon following a period of chaos from one cause or another in the parish.

As to the specific character of the constitutional inability: laziness will not be discussed. It needs more forceful language and more heroic measures than would be seemly to use or suggest in this place. But there are "cases" which cannot be otherwise truthfully diagnosed. It is a well-nigh hopeless malady when once fastened upon anyone. Want of system is a less hopeless fault, but one which when allowed to persist in a man's make-up, in spite of whatever real ability and goodness he may have, will handicap him dreadfully and make all manner of trouble for him and for his associates. The best thing for such a person to do will be to put himself through a course of persistent discipline in doing things regularly and promptly and keeping careful records of them till he has in a measure at least broken himself of so time and temper wasting a habit—or want of habit. Lack of principle seems like a pretty serious charge—or suggestion—in this connection. But when it is considered that the canons of the Church require and the bishops expect of the clergy the keeping of parish registers and the making of the annual parochial reports, and that ordination vows cover the doing of these things, what is it but lack of principle which allows of habitual failure to keep the register and make the reports?

The above remarks are suggested by a recent convention journal of one of the dioceses in the Eighth Department from which it appears that a very considerable number of the clergy either failed entirely to send in any reports or else sent in reports very deficient in data they are expected to contain, or contain figures which are evident guesses or mere estimates—as when round numbers are given, such as "300," or "400," or "500" as the count(?) of communicants in the parish, or of families or of confirmed persons. In several instances the number of "communicants" and of "confirmed persons" is the same, showing either that those rectors consider every one who has been confirmed as *ipso facto* a communicant, which amounts to a setting up of their private judgment or opinion against that of the Church in calling for a report of each class separately; or else a strange ignorance or ignoring of the considerable number of confirmed persons sure to be in all parishes who do not commune, and maybe never have done so. In one or two instances the number of "communicants" reported is actually greater than the number of "confirmed persons." Evidently the two guesses didn't jibe!

Other evidences of carelessness might be mentioned; but, really, is this not a matter of real seriousness, and one in which some of us should "mend our manners"? And would it not be well if all bishops should, as some do, call for and inspect the parish register at every official visit to a parish or mission?

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The Diocese of California

Trinity Church, Redwood City, celebrated its twenty-fifth anniversary on Sunday, September 24th. The services were conducted by the Rev. E. L. Parsons, rector of St. Mark's Church, Berkeley.

The Maria Kip Orphanage will hold the annual reception on the afternoon of Saturday, November 4th. There will be no admission fee, and candy only will be sold. All friends of the orphanage are urged to attend.

Arrangements are being made to have Mr. John W. Wood and Mr. W. R. Stirling speak at churches around the Bay on the occasion of their visit about the end of the month. As planned at the time of going to press, Mr. Wood will speak on the morning of October 29th at Grace Pro-Cathedral, San Francisco, and in the evening at Christ Church, Alameda. On the morning of the same day, Mr. Stirling will make an address at St. Paul's Church, Oakland, and at Trinity Church, San Francisco, in the evening. Mr. Wood will speak at a luncheon at San Jose on Tuesday and on Wednesday evening to the men of Santa Barbara.

The Laymen's Missionary Conference will give a supper at the Y. M. C. A., Golden Gate Avenue and Leavenworth Street, on Monday evening, October 30, at 6:30 o'clock, at which Mr. John W. Wood of New York, and Mr. W. R. Stirling of Chicago, will be the guests of honor and will speak. Mr. Wood and Mr. Stirling are so well known to Church people that they need no special mention here. Both are special speakers at the Department Council at Sacramento, and they may be expected to have a most interesting and important message for the members of the conference and all others that will be there. It is the wish of the committee that the men of the Church reserve this night and endeavor to let nothing interfere with their attendance.

Bishop Nichols, accompanied by Mrs. Nichols, Archdeacon Emery and Mrs. Louis F. Monteagle, left San Francisco on Thursday, October 19th, for a tour of the southern portion of the Diocese. The trip was made in Mrs. Monteagle's motor car, and the itinerary included Gilroy, Hollister, Watsonville, Santa Cruz, Pacific Grove, King City, San Ardo, and Paso Robles.

By this arrangement the Bishop and the Archdeacon were enabled to go over the ground, and hold services in the various cities and towns, meeting clergy and people, and Mrs. Monteagle, as president of the Woman's Auxiliary, was given opportunity to speak to the ladies of the several parishes, meeting with them and encouraging them in their work.

The Sixth Annual Memorial Service of the Establishment of the House of Church Women in the Diocese of California will be held at the foot of the Prayer Book Cross in Golden Gate Park, on the 21st Sunday after Trinity, November 5, 1911, at 3 p. m. Addresses may be expected from the Bishop and one of the clergy.

Mr. Wm. H. Holt has kindly consented to take charge of the music. The clergy and choirs of all the churches on both sides of the bay are invited to participate in the service and everyone is cordially urged to be present.

Take McAllister Street cars and transfer to 17th Avenue extension.

THE LAYING OF THE CORNER STONE OF THE NEW ST. LUKE'S HOSPITAL.

St. Luke's Hospital, San Francisco, was started on a new career on St. Luke's Day, Wednesday, October 18th, when in the presence of many of the clergy of the diocese, the directors of the institution, and some of the medical staff as well as a whole host of friends and Church people, Bishop William Ford Nichols laid the corner stone of the buildings given by Mrs. Louis F. Monteagle, Mrs. Whitelaw Reid and Mr. Ogden Mills. The structures are to be built at a cost of $400,000, and are erected to the memory of Mr. Calvin Paige and Mr. D. O. Mills.

A goodly crowd had gathered in the vacant space about the corner stone when the procession headed by a crucifer and some of the choir of St. Luke's Church, marched into the enclosure. There were nearly a score of the clergy in line, as well as the officers and the board of directors of the hospital. All grouped around the Bishop, the Archdeacon and Mrs. Monteagle, who were to take part in the ceremony. The service was most impressive, opening with hymn No. 491, and being followed by the Lord's Prayer, and a Psalm read by the Rev. John Bakewell, D. D. The lesson, read by the Rev. Edward Morgan, was from St. Luke IX: 1-6. Rev. D. O. Kelly read the list of deposits in the corner stone, and Mrs. Monteagle, with a beautiful trowel presented to her by the Archdeacon, spread the mortar for the reception of the stone. When the workmen had lowered the huge block in place the Bishop laid it, repeating the following: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the corner stone of an edifice to be here erected for St. Luke's Hospital in memory of Mr. Calvin Paige and Mr. D. O. Mills and to be devoted, in the spirit of St. Luke the Beloved Physician, to the care and comfort of the sick, under the auspices of the Holy Catholic Church.

"Other foundation can no man lay than that which is laid, even Jesus Christ, who is God over all, blessed for evermore, in whom we have redemption through His blood, even the forgiveness of sins. Amen."

After the singing of the Doxology and the repeating of the Nicene Creed, addresses were made by Charles D. Haven, president of the board of directors of the hospital, and the Bishop.

Neither Mrs. Reid nor Mr. Mills could be present, but a cablegram from the former was read by Bishop Nichols, and after the service a reply message of congratulation was sent.

Among the clergy present were: The Very Rev. J. Wilmer Gresham, the Revs. Mardon D. Wilson, Edward L. Parsons, J. P. Turner, E. H. Benson, Harvey Hanson, W. E. Couper, Arch Perrin, George Maxwell, Reginald Hodgkin, William Bours, and David Evans.

ON THE FIRING LINE.

The Church of the Transfiguration, Ocean View, was visited by Bishop Nichols for Confirmation on Sunday, Oct. 1st, and the service was marked by its reverent simplicity, which undoubtedly buried itself deeply in the hearts of these hardworking fellow Christians. How much richer would be the happiness of many of the leisure class of our Church if they would but lend themselves to such work as is represented in places of this character.

A class of seven was presented and it must be gratifying to those in charge that this little wind-lashed mission should be so near to the great calm love of God as shown by the numerous gifts that have recently been forthcoming: A Bishop's chair, made by one of the men; Altar and Lectern hangings, by two of the ladies; three stained-glass windows, one in memory of the Rev. H. B. Collier, and another in memory of Miss Nannie L. Rodgers; and a brass Altar Rail. The property will soon be enclosed by a neat fence, and a Boys' Club, Ladies' Guild and Bazaar are on the slate for future activities. Such is the harvest of consecrated love for human souls—growing congregations, deeper interest and a more hopeful looking forward to the joy of really living.

The Rev. Frank H. Church is taking up this pleasant burden, together with St. Barnabas, Excelsior District, and the Canon Kip Memorial Chapel on Second street, then with the few odd moments he may have left Mr. Church hopes to be able to stimulate the little mission at South San Francisco. Let there be many and earnest prayers for his success.

St. Peter's Parish News

Published Monthly

For St. Peter's Church, San Francisco, Jones, between Greenwich and Lombard Sts.
Rev. Charles L. Miel, Rector.

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(3) From Sutter, Clay, Washington, Union, and all lines running East and West (except Geary and California Sts.), transfer at POWELL or MASON to Car running NORTH; alight at GREENWICH ST., and walk West two blocks at JONES STREET.

The above routes are the EASIEST and QUICKEST ways of reaching St. Peter's, and mean an easy walk of only two blocks from Mason and Greenwich Sts. to the Church on Jones, between Greenwich and Lombard Streets.

Communicants Enrolled:
August 1, 1911 55
Sunday School Children:
August 1, 1911 54

Very early in the morning of Thursday, September 28th, as the Vigil of the Feast of All Angels was drawing nigh, the "last clear call" came to Miss Nannie Louise Rodgers: "Come up higher." The Divine summons was not looked for until a very few hours before the end. Miss Nannie's nearest were with her at the hospital where, two days earlier, she had undergone a very serious operation. Her departure was wonderfully inspiring, beyond expression. A glory-light haloed her face and shone through her eyes. She was perfectly conscious. She called her loved ones to her side and said to them that she was in heaven already, and that it was wondrously beautiful. To all who stood by—kinsfolk, physicians, nurses—it was a revelation; this transfiguration of a Christian, whose pure, devoted spirit was entering the joy of her Lord, the earnest of her well-won reward vouchsafed to her in earthly vision. Never will they forget the wondrous, the glorious sight. As Miss Nannie's life was a benefaction to all it touched, so was her death a benediction to all who beheld. Thus, St. Peter's Parish has suffered almost inestimable loss. Our loss can only be reckoned by those many works of charity Miss Nannie did, the record of which grows as, from day to day, new evidences come to light. Ever ready and desirous in every good work she was also ever prompt and indefatigable in its performance. As a matter of fact, Miss Nannie did too much; she wore herself out; she martyred herself. And it is not too much to say: If St. Peter's (as we all hope) shall become an appreciable factor in the parochial life of our diocese, and a guide, and comfort, and help to souls within its cure, it will be due in very large measure to the faithful Christian work, and the fine womanly influence of Nannie Louise Rodgers. Her heart was with St. Peter's. And while we, of St. Peter's, naturally grieve over the separation and sorrowfully face the strangeness of an altered prospect, yet sincerely we all thankfully recognize the wisdom of our Father in calling home a servant who by her saintly life on earth was so fully prepared for the higher, happier life of Paradise. Dear, loving, faithful friend, we miss thee. God crown thee with light eternal and with heavenly joy and peace.

Service on Thanksgiving Day will be at 10:30 a. m.

Some years ago a sum of money, with which to purchase books to be known as "The Averil Memorial Library," was given to the Maria Kip Orphanage. The books were selected with great care by a special committee appointed by the late president, Miss Givin, and from that time to the present have been read with both pleasure and profit by the girls in the Orphanage.

New books are very much needed, however, and the managers of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home are now asking their friends, through the PACIFIC CHURCHMAN, with the sanction of the present president, Mrs. Kittle, for contributions of money with which to add to the number of books.

An excellent list has been prepared and it will be the aim of a library committee to expend whatever money may be received as advantageously as possible. It is sincerely hoped that a generous response will be the result of this appeal, the desire of the managers being to make the Orphanage as home-like as possible, and good books being a necessary means to that end.

MISS HEATH,
Corresponding Secretary.

It is said that Buddhism is waning in Japan. In four years there has been a loss of 264 temples and 280 priests. There is a corresponding loss in Shinto shrines. The great Shinto temple in Kyoto is hopelessly in debt, though it belongs to one of the most popular of the Shinto sects.

The Woman's Auxiliary

The first United Offering service since the Triennial was held at Grace Pro-Cathedral Monday, October 9th, at 10:30 o'clock. The Bishop preached the sermon and celebrated the Holy Communion, assisted by the Dean. There were twenty-four parish branches represented at this service, each parish sending a delegate with its offering. The total United Offering amounted to $845.47, the largest that has ever been made in the diocese.

Immediately following the close of the service, the regular monthly meeting was held, at which places were made for the Christmas box work.

The president reported having made a number of official visits. She also organized a branch of the Auxiliary at Mill Valley, and one at St. Augustine's Mission, Oakland. A branch of the Juniors was organized at St. James' Church, San Francisco.

In response to a communication from the Rev. Robert L. McFarlane, now in charge of St. Paul's Church, Healdsburg, asking for a communion service, it was suggested by one of the members that we take up a thank offering and make it a memorial to Miss Rodgers.

The response was surprisingly generous considering the large United Offering that had been given, and then the president confessed that she had already ordered the communion service but that she wanted the Auxiliary to have a share in it.

A very delightful afternoon was spent with the president, Mrs. Louis F. Monteagle, at her home on Monday, October 2d, when she had invited all the officers of the parish branches, the Juniors and the Babies, to greet Mrs. Wm. Ford Nichols upon her return from a trip around the world.

A very informal conference was held, 32 branches responding to the roll call, the largest representation in the history of the Auxiliary. About two hundred were present. After greeting the president and Mrs. Nichols, the officers had an opportunity of getting acquainted with one another while enjoying a delicious repast.

The Auxiliary remembers with pleasure the new title of "Hostess to the whole Church," conferred upon our president at the semi-annual meeting last January, and this time she proved a delightful hostess to the whole Auxiliary.

On Monday, October 2d, Mrs. Louis F. Monteagle gave a reception for Mrs. William Ford Nichols and the officers of the Woman's Auxiliary of the Diocese. Even Mrs. Monteagle's spacious house would have been taxed to receive all of Mrs. Nichols' friends, therefore only the officers of the Auxuliary and a few of the officers of the House of Churchwomen. It was a glorious October afternoon and a large number of women availed themselves of the opportunity to greet the well-beloved Mrs. Nichols, and to enjoy Mrs. Monteagle's gracious hospitality. The drawing room and the big living room, with its beautiful outlook on the bay, were decked with Autumn's choicest flowers. A few, very few, business details were given attention, and Mrs. Monteagle read an interesting letter from the absent Secretary, Mrs. S. Lawver. As she omitted the deserved compliments to herself, Mrs. Gaillaird Stoney secured possession and read the omitted part. After the business was transacted the guests pressed forward to greet Mrs. Nichols. In the receiving line besides Mrs. Monteagle and Mrs. Nichols, were Mrs. James Newlands, Mrs. George H. Kellogg, Mrs. Laura Roe, Mrs. George H. Gibbs, Mrs. J. O. Lincoln, Mrs. Gaillard Stoney, Mrs. Robbins, Miss Lena Gibbs, and Mrs. Holmes of Belvedere. Mrs. Gibbs and Mrs. Roe dispensed tea, coffee and chocolate in the dining room, where delicious refreshments were served. There were representatives from Palo Alto, San Jose, Berkeley, Oakland, Alameda, Fruitvale, Ross and Mill Valley. The reception was delightfully informal and decidedly enjoyable.

The November meeting of the Diocesan Branch of the Auxiliary will be held on Monday, November 6th, at 2 o'clock in the Guild Hall of St. John's Church, Julian Avenue and 15th Street, San Francisco. Speakers to be announced later.

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Sunday School Notes

This set of examination questions and the answers of one girl, about 14 years of age, are much too good to be hidden away in the pigeon-hole of a writing desk.

The questions show that more than Old Testament history was the aim of the teacher, and exemplify the fact that medium for teaching moral and spiritual truths. The paper stands as written by the pupil, with but a few corrections in spelling, which she made herself later.

It is purposed to publish such papers from time to time, and any teacher who has something good should send it to the Diocesan House, that others may joy with her and profit by the fruits of her efforts.

Questions.

I.

The Bible:
(a) Its meaning.
(b) How it begins and how it ends.
(c) Its two great divisions.

II.

Name the Books of Moses.

III.

(a) Where are the ten commandments found?
(b) Name the sixth.
(c) Name the eighth.

IV.

What are the principal events mentioned in the Book of Geneses?

V.

(a) Who was the ancestor of the Jews?
(b) Of the colored race?
(c) Of the Europeans?

VI.

Give a short account of the life of Abraham.

VII.

(a) Who was the meekest man that ever lived?
(b) Who was the man of faith?
(c) Who was the man of endurance?
(d) Who was the man of prayer?
(e) Who was sold into Egypt?
(f) How many sons had Jacob and what are they called?

VIII.

(a) Name the ten plagues.
(b) Why were they sent?

IX.

(a) Who led the Israelites out of Egypt?
(b) What was their guide by day?
(c) By night?

X.

(a) What place is the type of sorrow?
(b) Of joy?

XI.

Name the first three lessons taught the Israelites in the wilderness with an incident connected with each.

XII.

(a) Why is the Book of Leviticus so called?
(b) What happened to Nadab and Abihu?
(c) What punishment was meted out to a blasphemer in the time of Moses?

XIII.

(a) What are the three great Jewish festivals?
(b) What fast precedes the feast of Tabernacles?

XIV.

(a) Name the two divisions of the Tabernacle with what separated them?
(b) What was contained in the Tabernacle?
(c) What was contained in the Court?

Answers.

I.

(a) The Bible means The Book.
(b) It begins with the creation of heaven and earth and ends with the creation of a new heaven and new earth. Man begins in innocence and ends a saint. His first home is in the Garden of Eden, his second in the City of God.
(c) It is divided into two great divisions, the Old Testament and the New Testament.

II.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

III.

The ten commandments are found in the 20th chapter of Exodus. 8th. Thou shalt not steal. 6th. Thou shalt do no murder.

IV.

1. The creation, the fall, the Antediluvian History of man, the first covenant.
2. The flood, the second covenant with Noah. The repeopling of the earth, the dispersion and confusion of languages.
3. The call and history of Abram and his sons, ending with the death of Joseph.

V.

(a) Shem. (b) Ham. (c) Japheth.

VI.

Abram was born in Ur of Chaldees in 1996 B. C. His first son was Ishmael by Hagar, and Isaac was the son of his old age by his wife Sarah. He was called by God to be the leader of the Israelites. He left Ur of Chaldees for the Land of Caanan with his family, his nephew, and servants. They separated, Lot going to Sodom and Abram to the plain of Mamre. Abram intercedes for Sodom. Abram's faith was tested when God told him to sacrifice his son Isaac. When he was about to make the sacrifice the angel of God interceded and he offered a ram instead of Isaac.

VII.

(a) Moses. (b) Abraham. (c) Isaac. (d) Jacob. (e) Joseph. (f) Twelve sons, Reuben, Simeon, Jude, Levi, Gad, Asher, Dan, Naphtali, Issacher, Zebulon, Joseph, Benjamin.

VIII.

(a) Frogs, lice, flies, murrain, boils and blains, darkness, hail and lightning, killing of the first born, turning of water into blood, locusts.
(b) To make the Egyptians obedient to God.

IX.

(a) Moses. (b) A pillar of cloud. (c) A pillar of fire.

X.

(a) Marah. (b) Elim.

XI.

(a) Faith: the giving of manna and water.
(b) Duty: the giving of commandments at Sinai.
(c) Obedience: the making of the Golden Calf.

XII.

(a) Because the tribe of Levi is set aside for the work of God.
(b) They were consumed by fire for disobeying God.
(c) He was stoned to death.

XIII.

(a) The Feast of the Passover, the Feast of the Tabernacle, and Pentecost.
(b) The Atonement.

XIV.

(a) The Holy place and the Holy of Holies was separated by a veil.
(b) The altar of incense, of shew bread and the candlestick. In the Holy of Holies was the ark; it contained Aaron's rod, manna, and the commandments.
(c) The Altar of Sacrifice.

Sept. 10, 1911. BESSIE FIELD.

The Graded Course.

Within the past month, three more schools have taken up the Sunday School Commission's graded books. Two of the three are in San Francisco, and all are starting with a new interest and enthusiasm.

The Board of Christian Education is doing splendid committee work, and by convention will have several well rounded plans to report upon. The two Fall convocations have made place upon their programs for this educational work of the Church. The outlook of the work is generally hopeful.

Bible Study.

Bible study has received a new impetus in the Diocese, and classes have started in several centers. Those reported are:

St. Matthew's, San Mateo, has a class on Wednesday, 3:30, study in Acts; St. Stephen's, San Francisco, has an evening class, Wednesday, 8:00, and an afternoon one on Friday, 3:30, both on the Old Testament. The Church of Holy Innocence has two classes, one being for teacher training; two morning classes meet at the Diocesan House, Wednesday for Old Testament, Thursday for the New Testament and primarily for teachers. Christ Church, Sausalito, has an evening class on Tuesday; St. Philip's, Fruitvale, a Wednesday evening class on the Old Testament; Trinity, Oakland, an Old Testament evening class; Christ Church, Alameda, has three classes; All Saints' Chapel, Berkeley, has a Thursday evening class, 7:45, on general Bible study; St. Matthew's, a Thursday afternoon class on New Testament, 1:30; St. Marks, an evening class on Wednesday; and the Deaconess School has several interesting courses on the Bible, and a Friday morning class in Child Study and Bible stories.

All these classes would gladly welcome any one who desires to enter. Inquire for further details either from center of study or the Diocesan House.

Intercessions for Sunday Schools.

The annual service of Intercessions for Sunday Schools, held this year on Sept. 15th, at Grace Pro-Cathedral, is truly the Bishop's day with Sunday School workers about the Bay. Those who are so fortunate as to be able to attend, go back to their difficult task with renewed purpose and higher aim, because of clearer vision.

In every parish, at each center of the Church's life with childhood, this service of prayer for better things should be observed. The recommended service begins with the Litany and ends with prayers for help, with prayers of hope and praise, from hearts that perforce pledge themselves anew to this most vital work of the Church.

The Board of Christian Education will

send out notices more generally next year, that this universal service may be kept throughout the Diocese, and parents, teachers, older pupils may come together in corporate communion, in prayer, praise, and outlook, wherever possible. The time set is the third Sunday in October.

The service this year was largely attended, with a large proportion of men. The Bishop took for his theme the motive of the service itself—confession of failure and inadequacy in the past, and petition for guidance, strength and grace in the future. He urged the teachers to carry this spirit of prayer into the coming year's work for themselves, their pupils, their Sunday School, their Church in its work for the children; but above all to strive as never before to reach the individual child in his prayer life, to help him formulate his prayer, to build up for him a devotional life and habit. For this service of universal prayer—started by the Anglican Communion, but since 1907 held by all Protestant churches—may be God's opportunity for the Church to help men and women meet the greater responsibilities now being thrust upon them, responsibilities and opportunities which they are too prone to believe they can meet and overcome of themselves. The Church must teach, now as ever, what the history of all ages strives to teach, what Sacred History never fails to show, that nothing is truly successful, no nation stands, without God.

Incidentally, the Bishop held up the Advent and Lenten offerings of the Sunday School as a proof that our work with the children seems not to be bearing fruits. These offerings, he says, are year by year decreasing in amount, with rather an increase in attendance; which is not true of other dioceses, other things being equal. Not that mere money matters, but the spiritual life of the child is the point in question, and he urged the teachers to put new emphasis upon the devotional life of the individual child.

Correspondence

A MISSIONARY DISTRICT FOR INDIANS.

To the Editor:

A special meeting of the House of Bishops is called, at which time it is proposed to establish a "Missionary District for Indians." I note the statement of the Presiding Bishop that this proposed missionary is to have metes and bounds like other missionary districts.

I present some reasons favorable to such action:

First, I would note that our success in Indian missions has been chiefly where some bishop of the Church has devoted himself largely to the interests of the Indian work, and where in some measure a bishop has become a specialist in such work.

See the work of Bishop Whipple among the Indians in Minnesota. See also the work among Sioux Indians, where Bishop Hare served for ten years, specially as bishop for an Indian field.

Note, secondly, the comparative failure where Indian work has been secondary to white work, in the interests of a bishop. See how in the former Indian Territory (now Oklahoma) we have no such success in Indian missions as in South Dakota and Minnesota. Yet Oklahoma has three times the Indian population that there is in South Dakota. Yet thirty years ago we had Indian missions started there, with fair prospects of success. But neither then nor since have we had bishops in charge of the work, specially devoted to Indian work, like Bishops Whipple and Hare.

The proposed Missionary District will have "metes and bounds." But is it necessary that its territory should be contiguous. Might not former Indian reservations, though not contiguous, be united in one Missionary District? Many such portions, inhabited largely by Indians, might be added to the former Missionary District of Niobrara.

D. A. SANFORD.

September 28, 1911.

THE DUPLEX SYSTEM.

To the Editor of The Pacific Churchman:

I am surprised and sorry to see in your last issue the words quoted from the treasurer of St. Mark's, Berkeley, in condemnation of the "Duplex System" of pledge envelopes. Over against the experience, or views, of this treasurer should be set those of many others of various denominations, and also the great weight of the recommendations of our very businesslike Board of Missions. I was once a parish treasurer, myself, under the old-fashioned envelope system, and now work with my own treasurer under the "Duplex" system; St. Mark's may call it "cumbersome," but I fail to see it.

And far beneath this question, after all, lies the real thing—the fundamental principle of *constant* missionary giving, which the "Duplex" alone keeps before the mind. And the fact is yet unshaken that, by an almost universal experience, the "Duplex System," when properly handled, increases both missionary and parochial offerings. It is not a question of bookkeeping (and I judge, by the way, that the St. Mark's system would be cumbersome for most of us—see page 8, October issue), but of a financial psychology that *gets the results*, both *missionary* and *parochial*. Read the words of the Archbishop of York on the editorial page for October.

I shall be interested to hear the results at the Pro-Cathedral, where it is to be introduced, and from San Jose, where it is being at least seriously considered, and do hope that in spite of apparent local obstacles the clergy will not be frightened by Berkeley, but will give "Duplex" a trial, or at least conscientious investigation. But perhaps "my" people are so good that *any* system will work with them! Let us hear from some of the other clergy or treasurers. At any rate, I am not agent for the company!

Faithfully yours,

Country Rector.

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English Church News

The new Dean of Norwich is Canon Beeching of Westminster Abbey. He is a well known literary man, has written many very delightful books, notably "Pages from a Private Diary," some volumes of sermons, etc.

One may have extremely decided opinions about the English Party in power, the unspeakable Lloyd-George especially. Winston Churchill appears to be troubled with most of the redeeming vices of his forbears, but it is impossible not to recognize the wisdom and fitness of the recent appointments to the bishoprics which have fallen vacant lately; Canon Hicks to Lincoln in succession to the saintly Bishop King—Suffragan Bishop Ridgeway from bustling, high pressure London to the comparative quiet of Salisbury and the rare beauty of its Cathedral, singular in its perfect harmony and the rare grace of tower and spire, the translation of Bishop Gore from such a strenuous trade center as Birmingham to Oxford, the place of his first work and first success. The episcopate at Birmingham has not been merely successful in the ordinary sense—he has raised the Church to an immensely higher plane and made her influence felt not only in the city but throughout the whole diocese. It is wonderful how his personality and his writings have told on the whole Anglican Church since some twenty years ago he leapt into fame as editor of Lux Mundi and writer at least of the most notable of its essays. Of course the book was received with a howl. A good book always is in England if it does not keep in the old ruts. Then the Anglican mind makes up to the conviction that it isn't so bad after all, and with a little more pondering arrives at the conclusion that its heresy really spells orthodoxy. He is followed at Birmingham by Dean Wakeford of Norwich, who is pretty sure to follow closely in Bishop Gore's steps, especially in all that relates to social activities and the amelioration of grinding poverty and the general bettering of conditions for workers. The Bishopric of Ripon is also vacant and the Deanery of Norwich, but probably will be filled by the time this issue appears.

The English Church of today is the theme of the first paper in the *Edinbugrh Review* for July. The standpoint of the writer may be roughly described as that of a Liberal Churchman. He admits that quietness is still the note of the English Church, inspired very largely by the gracious and delicate verse of the "Christian year." The writer says:

"A distinctive mark of the Church of England is that, in an age of advertisement, she does not advertise. Had Hannington and Patteson been Jesuits, the world would have rung with their heroism; the native martyrs of Uganda would have been raised, as deservedly as any of former ages, to the altars of the Church.

"The same spirit appears in lesser matters. Does a curate secede to Rome, it is proclaimed in the newspapers. Does a Roman Catholic or a Dissenter conform to the Church, no one hears of it; the result being that a false impression of the situation is given, and that an inaccurate estimate of the relative gains and losses prevails. A sensational Catholic preacher denounces the sins of society, an eclectic Nonconformist propounds a New Theology; their respective chapels overflow, and descriptive accounts of their proceedings and their personal appearance appear in the halfpenny press. A scholarly Churchman speaks from a university or cathedral pulpit, and few heed or hear. He does not call in the reporter, or enlist in the service of religion and learning the arts of the acrobat and the buffoon."

The English Church, in the view of the writer, has come to the parting of the ways:

"She may resign herself to the distinctive position of Anglicanism, or she may rise to her higher calling and take her stand for English Christianity as a whole. In the former case, "Abide ye here with the ass" will be her program. * * * But this road leads nowhere. A church which takes it may be long in dying, but is on the road to die. On the other a great, a very great, destiny awaits her —the furtherance of the religious life of the English people at home and beyond the seas. The 'least reformed' of the Reformed Churches, and inheriting the political genius of the nation to which she owes her distinctive features, she may unite for her own people the best elements of the old order and of the new. Should it be so, it is not England only that will be the gainer."—*Review of Reviews.*

The Archbishops and Bishops of Ireland have sent the following address to all the clergy of the Church to be brought before their congregations, according to the Dublin *Daily Express*:

"The Archbishops and Bishops call the attention of members of the Church of Ireland and all Protestants to the following points, which indicate dangers arising from the new marriage legislation of the Roman Catholic Church:

"Under this legislation the Roman Catholic Church declares that:—

"(1) A promise of marriage made by a Roman Catholic is not now binding unless it be in writing and signed by both parties and by the Roman Catholic parish priest or two witnesses.

"(2) A promise of marriage, even if signed and witnessed, is not now binding unless the parties are willing to be married by a Roman Catholic priest and on the conditions which the Roman Catholic Church lays down.

"(3) A Roman Catholic cannot be validly married unless the ceremony be performed by a Roman Catholic priest and in accordance with the rules of the Roman Catholic Church.

"Thus a Roman Catholic married to a Protestant by a Protestant clergyman or in a civil registrar's office is now told by the Roman Catholic Church that the union is not marriage at all and that the children are illegitimate. The Archbishops and Bishops earnestly warn their people of the terrible danger henceforth attending all marriages or promises of marriage between Protestants and Roman Catholics."

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CHRISTIAN MISSIONS AND TRIPOLI

Two Christian agencies are at work in Tripoli, over which Italy and Turkey have been warring. These are the Roman Catholic, under direction of the Patriarch of Algiers, and the North African Mission of London, which is supported by contributions from both Free and Established Church of England. The Catholic work, like that all along the north African coast from Morocco to Egypt, is almost exclusively for Italians who have emigrated thither. Missionary priests to the number of fifty-four, according to the last report, are stationed in Tripoli proper, almost all of them in the city itself and in settlements along the coast.

Tripoli's population is estimated at 1,500,000, and the city of Tripoli has as many as 30,000 inhabitants. No other single city have above 5,000. Catholics have pretentious churches in only three centers, and schools in Tripoli itself. The schools are under the Barefoot Carmelites, who have charge of most Catholic work in North Africa.

Catholics go directly at their religious task, with the Mass and their regular teaching, and in North Africa as elsewhere have made comparatively small inroads into Islam minds and ways. There is, however, in Tripoli a considerable Catholic Italian population, and the Church is doing vigorous missionary work throughout the patriarchate.

The North African Mission of London receives from English supporters about $50,000 a year, but spends this sum in principal cities of all North Africa, from Fez and Algiers to Cairo and Alexandria. In Tripoli city only has it any work, in Tripolian territory, and here are located six missionaries who are ordained, and six others in medical work. There is a hospital with fifty beds, and a dispensary. Sewing classes for girls and athletics for boys make some progress in getting hold of Moslems, but although work was started in 1884 conversions of Moslems have been few.

Both Catholic and Protestant missionaries have refused to depart for safety from present troubles. American Methodists have recently undertaken work in North Africa, and with some promise of success, especially among ancient peoples not Moslems. Their work is in Algiers. The Moslems of Tripoli are reported by the North African Mission workers to be among those who may join the fanatics should a Moslem crusade develop as an outcome of the present troubles.

NOTICE

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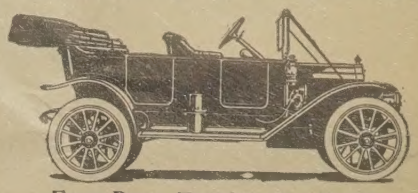

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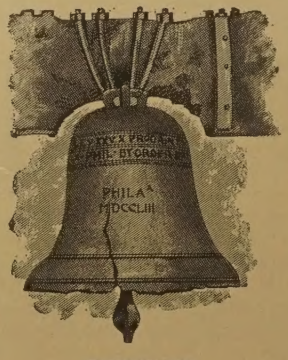

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General Church News

At the meeting of the Board of Missions held September 26th it was announced that an anonymous layman had contributed $10,000 to erect missionary residences in the foreign field. Five thousand of this will be used to build a missionary residence in Japan, and five thousand in China.

The missionary giving of the Church during the year which closes September 1st is the largest in its history. The advance has been general along all the lines of activity. The total gifts for the work conducted by the Board of Missions amounted to $1,107,971.41. This is $123,000 more than the sum given last year. Eighty-nine thousand dollars represents an increase in the giving of congregations. The Sunday School offering of more than $155,000 is nearly $10,000 more than ever before, while the Woman's Auxiliary has surpassed itself by giving $115,000. It is an admirable record, the only regret being that in spite of it there is still a deficit, owing chiefly to the greatly enlarged responsibilities which the recent General Convention laid upon the Board.

Only a few weeks ago the Bishop of China closed the famine fund which had furnished greatly needed relief to the destitute sufferers in the Province of Anhui. He had a small balance remaining which he wisely put away in the bank, stating that it would undoubtedly be needed for some future famine, these catastrophes being inevitable because the government takes no steps to remove the cause from which they spring. The bishop has been proved a true prophet much sooner than even he expected, for the terrible floods in the Yangste Valley have brought again a dreadful calamity in China, and again funds are needed to feed the hungry and clothe the naked. A relief fund has been opened, contributions for which will be forwarded by the treasurer of the Board of Missions.

"In the great chess-game where human beings are the pieces," says Bishop Aves of Mexico, "the king, the queen and the bishop have disappeared, but the knights and castles are still on the board, and the pawns remain pawns. A representative republic is only now slowly emerging in Mexico. Spain's 300 years of rule put the mark of feudalism upon the nation. There are only two classes—the few who rule, and the many who obey. Humboldt said that Mexico was a beggar sitting on a bag of gold. The saying is true today. The peon has been in succession slave and serf and soldier, but none of the gold has ever reached the beggar. It is the peon for whom I plead; for the poor creatures in their mud huts. Ambition is the child of hope. How can men be thrifty or ambitious who are born and live and die without hope? It is to such that much of our work in Mexico is directed. We have given them corn to dull the mortal edge of famine, and blankets to cover their nakedness; we have a house of industry where a few of the women can earn enough to exist upon; we shall try to reach some of them with physicians and to develop our settlement work in the City of Mexico. Yet none of these touch the cause of the evil. They need a chance for self-suport. Our only great and lasting service must be rendered through education, by raising up a middle class out of the eleven millions of peons who form so terrible a majority of Mexico's fifteen millions."

The Church of England is taking a great deal of interest in the work among the Jews, and at a meeting recently held in London at which the Bishop of Stepney presided and spoke, many facts of importance were brought out.

The Jewish population in the East-End is constantly increasing. There is a noticeable tedency to greater friendliness towards the efforts of the clergy, and the old barriers seem to be gradually giving way. The Bishop, in his address, made reference to Canon Scott Holland's remarkable sermon on the occasion of the last Hebrew anniversary service, in which he said that he believed the converted Jew will play a part second to none in the history of the spread of the Christian faith. However much we may value the Greek and Latin terms in which our creeds have taken shape, the first language of the Gospel was, after all, the language of Palestine, in which that on which our salvation depends first found its expression.

The Bishop related how, in company with the Rector of Whitechapel, he once went through the Ghetto during the Passover, and would never forget the deep impression left upon his mind as he walked through those silent streets and saw the houses clean and tidy, with a fair linen cloth upon the table and the Pashcal lights burning, and is it too much to hope that instead of what is merely a witness to the fact in the past, God might place there the chalice and the paten, the Cup of Salvation and the Bread of Life? He was looking forward to the time when it would be possible to have a church exclusively devoted to work amongst the Jews.

Bishop Brewster of Western Colorado tells of a trip into a spiritually destitute portion of his field, where our clergyman is the only minister of religion and which he reaches but three times a year. He says: "The people welcomed our services, without regard to their former denominational attachments. Here, at any rate, the Church is in the field first. One Roman Catholic woman said to us: "You tell Father O'— that if he does not come in soon to look after his scattered sheep, we shall become Episcopalians." And this is typical of the general attitude.

If we had the means to plant two or three small mission buildings in this region, and if we could have even one vigorous man to devote his whole time to them, the Church would have a secure hold upon this part of the district.

The Rev. Charles H. Spurgeon was fond of a joke and his keen wit was, moreover, based on sterling common sense. One day he remarked to one of his sons:

"Can you tell me the reason why the lions didn't eat Daniel?"

"No, sir. Why was it?"

"Because the most of him was backbone and the rest was grit."—*Youth's Companion.*

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Literature of the Day

The Church Universal. Rev. S. S. Lanier, A. M. B. D., MacWilliams, New York. $1.25 net.

The subtitle is "A restatement of Christianity in the terms of modern thought." The contents were delivered as lectures at the Virginia Theological Seminary in the November of 1910. Further, Bishop Grafton writes the usual eulogistic introduction. The word *usual* is perhaps not strictly accurate, but it is not by any means misplaced. It is hard to understand why any work worth publishing needs backing up by Episcopal authority. The book is a good one but it might have been more accurate to put "in the light of modern facts" than "in the terms of modern thought." So far as thought is concerned, surely it is true that Christianity in every age is so adjusted to the needs of the age that its disciples are led into all the truth. We do not, for instance, receive as our fathers did the Genesis stores, but it may be that with clearer insight we grasp the spiritual teaching of them. And, if one may venture to say so, the "Terms of Modern Thought," as formulated either by the author or by Bishop Grafton, do not make the mystery of the Virgin Birth one whit clearer—or in any degree more acceptable to the ordinary type of objector. It seems to the present writer that Bishop Gore's "Dissertation on subjects connected with the Incarnation," page 65, has said everything that can be said on a matter which every attempt at more precise definition has darkened into confusion and a dreary sense of bewilderment. Nor does it seem possible for anyone of only ordinary intelligence to penetrate to the meaning underlying "Modern Terms of Thought" regarding the Incarnation, page 139. There is much that is very good in Mr. Lanier's book, but the good does not reside altogether in the new way of putting old things. So long ago as the second century a Greek writer said words which seem prophetic in regard to new theology and Terms of "Modern Thought" for the ancient truths. "The Word of the Father is He who was from the beginning, who appeared as new and was found to be old and is born at all times young in the hearts of the holy, This is He who is evermore, through whom the Church is enriched and grace multiplied. Which grace, if thou grieve not, thou shalt learn to know those things which the Word discourses, by what means He chooses, at what times He wills."

The Working Man's Religion. C. Reynolds Brown, Teacher's College, Columbia University. One dollar.

It is very good to receive again a volume of sermons with this familiar name on the title page. But it is better to find inside the same incisive, earnest insistence on the things that really matter. There is no straining after terms in which to express the religion of the modern man, but there is the plainest of plain language which must go straight home to the most moderate intelligence. There is a sermon on "The Practical Use of the Bible," which contains some wise and pertinent counsels and warnings about the use of it by children. "To turn a child loose in the whole Bible is to load him with questions and to load him with problems for which his hour has not yet come." He goes on to argue for "Selections." "It is a practical question, not sentimental one," How best can the literature here ready for our use be made to minister to the inner lives and spiritual unfolding of busy people? And with more force, if possible, the question applies to the children. Sermons, one fancies, are not seductive literature to the majority, but these can be read right through, will be by anyone making a start.

Through the Mill. Al Priddy, Pilgrim Press, Boston. $1.35 net.

A very well told story, graphic, with the indefinable stamp of reality on every page, but painful reading because of the very conviction of its actualities. It is the story of boy life in the cotton mills of this country and a remarkably sordid story it is. It is certainly more than time that every effort for the protection of child labor should be backed up by strenuous expressions of public opinion and enforced by drastic, uncompromising legislation—for the children's salvation first and foremost, both from physical ills and from moral degradation, but for the saving of the State, no less, from the harvest of evil livers inevitably garnered from the seed sown under such conditions.

Five Hundred Ways to Help Your Church. T. H. Wolcot, Sunday School Times, Philadelphia. $1.00.

Five hundred ways of extracting cash from the neither hot nor cold Laodiceans, who, reasonably doubtful about their future, would discount their chances for a tangible return of some sort in the present. The first title of the book was "The Minister's Social Helper." This accentuates the dominant idea of the compiler that unstimulated giving to God is a tradition from the past, that a concrete *Quid pro quo* must be provided if the work of the Church is to go on. Yet there are a few left in Israel who do not bow the knee to this pitiful Baal of the hour, and it is high time that these roused themselves to a vigorous protest against the demoralizing schemes set forth in this book, well meant, doubtless, but really pernicious.

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